The Doctrine of *Communicating Worthily* in the Lords SVPPER.

Deliuered by way of *Question and Answer, for* the more familiar in*struction of the simple.*

By A. Hildersham
from Prefaces to Lectures on John IV.

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To the Reader.

GOod Reader, after I had yeelded to the publishing of mine owne poore meditations vpon 1 *Cor.* 11. 23 there came to my hands in writing, this ensuing Treatise, written some yeeres since by a godly and faithfull pastor, for the direction of his owne people, in the worthy receiuing of the Sacrament of the Lords Supper, at what time hee was first called vnto them.

In the perusall whereof, I being in my selfe well perswaded of the fulnesse and perspicuity of that doctrine of preparation, which it propoundeth to intreat of, the orderly method of euery part thereof, the plaine and familiarly

miliarly handling of the matter, & that it did ſupply many needful points of inſtruction that are wanting in mine owne Treatiſe; I was earneſt with the Author to giue mee leaue to publiſh the ſame, and to adioine it as an ornament and helpe vnto mine: which with much importunity at length I haue obtained.

For the ſpirituall good that thou ſhalt receiue thereby, bleſſe the Lord; and pray for the Author, that God would reſtore him againe, to that former libertie in his Church, which heretofore to the glory of God, and the comfort of many a Chriſtian ſoule, he hath enioyed.

Thine in the Lord,

W.B.

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FINIS.

The Doctrine of Communicating worthily in the Lords SVPPER.

Deliuered by way of queſtion and anſwere, for the more *familiar inſtruction* of the ſimple.

Queſtion.

HOw many things are required of them, that would receiue the Sacrament of the Lords Supper to their comfort?

Anſw. Three; Firſt, a diligent and carefull preparation of themſelues before they come to receiue it.

Secondly, a reuerent and attentiue diſpoſition of body

body and mind in the receiuing of it.

Thirdly an vnfained indeuour to feele, and find in themselues the fruit of it, after they haue receiued it.

None can receiue worthily, that prepareth not himself carefully.

Q. *What is that preparation that is required of euery one, that would receiue this Sacrament to his comfort?*

A. Euery one (euen such as haue made best proceedings in Religion) before he presume to come to the Lords Supper, must sequester himselfe from all other busines, that might any way distract him, and carefully set his whole minde and heart vpon this worke that hee is to goe about, taking some time to examine himselfe, whether

ther thoſe things bee in him, that may make him a worthy receiuer of this holy Sacrament.

Q. *What reaſons may be giuen to ſhew the neceſſitie of this ſo carefull an examination, and preparation of our ſelues before this Sacrament?*

A. Firſt, ſuch is the vntowardnes & corruption of our harts, [a] that we are vnfit to doe any ſpeciall ſeruice to God, till we haue taken ſome paines to prepare our ſelues thereunto.

Secondly, there is no part of his ſeruice, before which the Lord hath ſo ſtraitly inioyned this preparation, as before the receiuing of this Sacrament. Before the *Paſſouer* (which was in ſubſtance the ſame with

3. *Reaſons for the neceſſity of this preparation.*

1 *Our naturall vnfitneſſe to ſerue God.*

2 *Gods ſtrict commanding of ſpeciall preparation in this caſe.*

a Ex. 19. 10
1 Sam. 16. 5
Ioel 2. 15. 16
Iob. 11. 13.
Pſa. 108 [illegible]
Eccl. 5. 1.
Exo. 20. 8.
2. Chr. 12. 14

with this Sacrament, and in the place whereof this was ordained by Christ:) the Lord did not onely [b] command that the Lamb shoulde be taken out of the flock three daies before it was to be sacrificed (that his people might thereby be admonished to imploy themselues, during that time, in fitting of themselues vnto that seruice) [c] but also he inioyned the a speciall preparation before they came vnto it; & the Apostle affirmes of this Sacrament, that euen they that are beleeuers, may and shal certainly receiue it vnworthily, if they do not examine and iudge thēselues before they com.

[b] Exod. 12. 3. 6.

[c] 2. Chro. 35. 6.

[d] 1 Cor. 11 27.

Thirdly, the extreame danger

danger, that hee caſteth himſelf into, that receiueth it vnworthily, ſhold make euery man afraid to come raſhly, vnreuerently, or vnpreparedly vnto it.

3. *The danger of vnworthy receiuing.*

Q. *How may their danger appeare to bee ſo great, that receiue this Sacrament vnworthily?*

A. In eating of this bread and drinking of this wine, [e] they ſhall eat & drink the iudgment & curſe of God.

[e] 1 Cor. 11 29. 34.

Q. *By what iudgements hath God bin wont to puniſh ſuch as haue profaned, or vnreuently vſed this, or any other of his Sacraments?*

A. Sometimes by corporall and outward plagues; [f] as he did them that in the dayes of *Samuel*, vſed the Arke without due reuerence;

[f] 1 Sam. 5 6. 7. 9. 11, 12. & 6. 19.

g 2Chr.32. 20 rence; and them g in the dayes of *Hezechia*, that went to the Passeouer, not being sanctified and prepared thereunto, according to the Law; and them h among the Corinthians, that went to the Lords table before they had examined and iudged themselues.

h 1Cor.11. 30

2 Sometimes he punisheth them, as hee i did *Iudas* (who with an euill & vnpenitent hart presumed to receiue the Passeouer) by stripping them of those beginnings of grace they had receiued, hardning them, & making them vnable to repent; so as after they haue receiued, they become two fold more the children of hell, then they

i Ioh.13 27

they were before.

Q. *What is the cause why the Lord is wont to be so seuere, in punishing the vnreuerent and vnworthy receiuing of this Sacrament?*

A. Because the vnworthy receiuer, [k] is guilty of the body and bloud of Christ.

[k] 1. Cor. 11. 27.

Q. *How can that be, seeing he receiueth it not, but the outward signes onely?*

A. Because [l] he discerneth not the Lords body, nor iudgeth and esteemeth so highly & reuerētly of this his holy ordinance (wherby the same is represented and offered vnto vs) as he ought; but accounteth it as common bread & wine, which the wicked as well as the godly haue tit'e vnto. Which is farre greater

[l] 1 Cor. 11. 29.

dis-

dishonour and contempt done to God, then could be done to any King, if his picture or arms, that hang vp in some publike place, should bee spet vpon, or pulled downe, or broken and trampled on by any of his Subiects.

The first vse of this doctrine.

Q. What vse are we to make of this that hath been said touching the necessitie of preparing our selues aright before wee come to the Lords Table?

A. First, that therfore [m] the Minister and Church must doe that which in them lieth, to keepe from this Sacrament all such as are vnworthy and vnprepared.

[m] 2 Chr. 23 19 & 35. 6. Ier. 15. 19. Matt. 7. 6. 1 Cor. 5. 2. 7. 13.

Q. Why so?

A. Because else, [n] they consent to the great dishonour

[n] 1 Sa. 2. 29

nour that the vnworthy receiuer doth vnto God; and [o] vnto the certaine perill that he casteth his owne soule into; and so make themselues liable to that plague, wherby God hath bin wont to punish whole congregations, that haue willingly tolerated so great an abuse.

[o] Leu. 19. 17. Iude 23.

[p] 1 Cor. 11. 30. & 5. 2. 6.

Q. *Is then the Minister also bound to examine such as he admitteth vnto this Sacrament, and not to receiue indifferently all that shall offer themselues?*

Ministers are bound to examine the communicants.

A. He is: for if at all other times [q] he must be diligent to know the estate of his flocke, that he may accordingly bee able [r] to diuide the Word of truth aright vnto them, & [s] giue them

[q] Pr. 27. 23. Ier. 6. 27. Act. 20. 28. Phil. 2. 19. 1. Thes. 3. 5.

[r] 2. Ti. 2. 15.

[s] Lu. 12. 42.

them their portiō of meat in due ſeaſon; then much more muſt he be careful to know then at that time, when he is to admit them to this holy Sacrament.

The people ſhould be willing to be examined, and why.

Q. *Then the people muſt alſo bee willing to haue their liues looked into, and their knowledge examined by their Paſtor, and to make knowne vnto him their ſpirituall eſtate, that ſo with comfort and boldneſſe hee may admit them?*

t Ma. 3.6. Act. 8.37.

A. Yes verily: for firſt, ſeeing God required t of them that (being at the yeers of diſcretiō) were to be baptized, that they ſhould firſt make knowne vnto the Congregation or Miniſter, their faith & repentance he doth ſurely e-

uery

nery whit as much require this of them that are to come to the Lords ſupper.

Secondly, as euery Chriſtian is bound to acknowledge his Paſtor, [a] his ſuperiour in all matters that belong to Gods worſhip, and to his owne ſoule, and therein [b] to obey him, and ſubmit himſelfe to his direction in the Lord: ſo is he then eſpecially to ſhew his obedience to this ordinance of God, when he intendeth to bee partaker of this Sacrament, becauſe there is no one actiō of the Miniſtry, wherein the neceſſity & dignity of that function, is more ſet forth and commended by the Lord vnto his Church, thē [c] in the adminiſtration of the

a 1. Ti. 2. 12 Heb. 7. 7.

b Deut. 17. 11. 12. 1. The. 5. 12. 13. Heb. 13. 17.

c Mat. 3. 14. 15.

the Sacraments, that is cõmitted vnto them: Neither is there any time wherein it more behoooueth his Pastor to inquire into his estate, then when he is to admit him vnto the Lords table.

The worthy receiuer not depriued of the benefit of this Sacrament, by communicating with the vnworthy.

Q. But if they that are notoriously vnworthy, bee (through the negligence of the Church and Pastor) admitted to the Sacrament: can that deprive the faithfull that receiue with them of the benefit and comfort of the Sacrament; or ought they for that cause, to keepe themselues from it?

A. No: for first, no mans sin [d] can defile another, or make Gods promise or sacrament of none effect vnto him, that is neither any way accessary vnto it, nor

[d] Ex. 18. 20 Gal. 6. 5.

hath

hath power and authority to keepe him from the Sacrament.

Secondly, [e] the holy Apostles, and our Sauiour himselfe, did communicate in the seruice of God with those assemblies, wherein there were many notoriously wicked.

[e] Lu. 2. 22. 41. & 24. 53 Act. 21. 26.

Thirdly, if it had beene so, [f] the Apostle would haue required euery man, not onely to examine himselfe, but all those also with whom he is to receiue.

[f] 1. Cor. 11. 28.

Q. *Maketh it then nothing to our comfort, what they are with whom we doe communicate?*

Yet doth it make to the comfort of the worthy receiuer, to communicate with the godly.

A. Yes: we should desire to receiue with the, of whose holy profession and godly life we are wel perswaded.

Q. *Why*

Q. *Why so?*

A. First, because in this Sacrament, wee professe our selues to bee fellow members (as with the whole church of Christ) so
g 1 Cor. 10 17 g especially with those Christians with whom we doe receiue; & that we seek also and desire to bee confirmed in that communiō, & to become more & more like vnto them, both in faith and conuersation.

Secondly, because both our loue and zeale may be better kindled and stirred vp by h the prayers & examples of such as we know to be godly, then either by the wicked or such as we know not at all.
h Matt. 18 19. 20. Phil. 3. 17. Ro. 1. 11. 12

A second vse of the doctrine tou-

Q. *What other vse is to made of this Doctrine, touching*

ching the neceſſity of preparing our ſelues aright, before wee come to this Sacrament?

A. That euery one ſhould bee i carefull to examine himſelf, and not reſt in the approbation of the Miniſter or Church.

Q. Why ſo?

A. Firſt, becauſe a man k may haue a moſt wicked heart, and yet ſeem a good man to the Church, and be guilty alſo of many groſſe crimes that are vnknown to his Paſtor.

Secondly, though a man liue ſo, as his Paſtor may diſcern iuſt cauſe to doubt that he is not worthy (and conſequently cannot admit him without griefe) l yet may not he refuſe him till he be euidently able to

ching the neceſſity of preparation

i 1 Cor. 11. 28 Gal. 4. 6.

k Ioh. 13. 24. 28.

l Deut. 13. 14. & 17. 4.

conuict him of ſome ſuch thing as may proue him vnworthy.

Thirdly, it may ſo fall out, that though a mans crime bee publike and apparant, [m] yet his Paſtor may want power to keepe him from the Sactament.

m Mat. 18. 17

Q. *As you haue ſhewed the neceſſity of preparation, and the danger of ſuch as receiue vnworthily, ſo tell mee who may bee accounted worthy to come to the Lords table?*

A. As no man can deſerue to receiue Ch. iſt & all his merits: ſo can none deſerue to be admitted to the Lords table, wherein the ſame are repreſented and offered vnto him, but all that through Gods free grace are made [n] meet and fit

n Luk. 3. 8.

fit to receiue it, and come with ſuch hearts, as it beſeemeth men to bring to ſo holy & heauenly a banquet,° are (in Gods gracious acceptatiō) accounted worthy to come vnto it.

1 Th. 2. 12 compared with Col. 1. 12

° Reu. 3. 4. compared with Luk. 20. 35.

Q. Tell me then, which bee thoſe ſpeciall graces which are neceſſarily required, for the making of vs fit to come to the Lords Table, & which by diligent examination wee muſt labour to finde in our ſelues.

A. They are ſixe in number. Firſt, a ſincere & right deſire of it: 2 Knowledge: 3. Faith: 4. Repentance: 5. Newnes of life; 6. Loue.

A ſincere deſire to the Sacrament, neceſſary to the worthy receiuing of it.

Q. To handle theſe in order; tell me firſt, what meane you by this ſincere and right deſire of the Sacrament, with-

out which you say none can come worthily vnto it.

A. We must find in our selues P an vnfained and earnest desire vnto it, and come vnto it with a willing mind, and an holy appetite and delight.

p 1 Chro. 28.9. Psal. 119.3 2 Cor. 8.10 12. & 9 7. Mat. 3.13. 15 Lu 22.15. Acts 8.36.

This desire must rise from the consideration.

Q. *How may this sincere and right desire of this Sacrament be discerned?*

A. When it riseth from the serious consideration of these three things (which are the onely reasons that shold moue vs to come to the Lords Supper) namely First, the necessity of this Sacrament.

Secondly, the great benefits that are to be receiued by it.

Thirdly, the present need that our selues do stand in,

of

of all those helpes that the Lord in this Sacrament hath prouided for vs.

Q. *How may the conscience of a man be perswaded of the necessity of this Sacrament?*

1 *Of the necessity of this Sacrament.*

A. By considering that this is a part of Gods worship, which was ordained by Christ himselfe euen[q] in the same night that he was betrayed; and that hee did not onely ordaine it, and first administer it himselfe, but also gaue commandement to his disciples (who did represent the whole Church, of which they were to be the master-builders) to take, to eate, and drinke it, yea to doe that oft, which was done in the first institution thereof, in remem-

[q] 1 Cor. 11 24. 25.

brance of him. So that though there were no benefit or comfort to bee found in it; yet were wee bound (in obedience to this ordinance and commandement of Christ) to come vnto it.

Q. *But seeing you haue said, that the consideration of the benefits that are to be receiued by it, is another reason whereby we should bee mooued to desire it; tell mee, what benefits are those which a Christian may receiue by this Sacrament?*

2. *Of the benefits receiued thereby. For thereby 1. We make solemne profession of our faith.*

A. First, whereas euery Christian is bound, not onely to beleeue, [a] but also to take all good occasions of professing openly his Faith and Religion, as being glad to weare the liuery

[a] Esa. 44. 5. Ps. 40. 9. 10 Mar. 10 32 Iohn 12. 42. 44. Ro. 10. 10.

linery and badge of his heauenly Lord & master; [b] the receiuing of the Sacrament is one speciall meanes ordained of God, whereby we are to make publike profession, that we are true beleeuers and seruants of God.

Secondly, whereas euery Christian (out of the sense and experience hee hath of his owne proneness to apostasie ([c] should by all guod meanes binde himselfe to continue in the faith and obedience of Christ, [d] the receiuing of

[b] Ex.13.9. Gen.17.11 1 Cor.10. 16.21. *For this cause* Ezekia *so earnestly exhorts all Gods people to come to the Passeuer.* 2.Chr. 30.15. *and callet this a turning to the Lord, and renewing their couenant with him,*

2.Chro.30.6.8. *For this cause it is said they kept it vnto the Lord* 2.Chr. 30.1.& 35.1. *This one cause why Christ receiued the Sacrament,* Mat. 13.15. Mar.14.12. *Secondly, we binde our selues to continue in the faith* [c] Deu 29.10.11.2 Chr. 15.12.14.Neh.9.38.& 10.28.29. Ps.119. 106 [d] Ex.13.9.Mar.28.19.Gal.5.3.1 Cor.10.2.

this Sacrament is ordained of God, to be as a solemne seale & vow, whereby we binde our selues (as strongly as by an oath) to continue in the faith and obedience of Christ, and vnity of his Church.

Thirdly, whereas euery Christian [e] is bound to vse all good meanes, whereby his faith may be quickned, confirmed, & increased in him, the receiuing of this Sacrament, is a principall meanes that God hath ordained for the reuiuing, strengthening, and increasing of our faith.

3. We receiue confirmation & increase of faith.

e 1 Cor. 16.13 1 Thes. 5. 19.20. 2 Pet. 3. 18

Q. *How may that appeare?*

A. Because a singular promise of grace, and part of that couenant which God hath made with vs in Christ,

Christ, is in a most comfortable manner taught and applied, and confirmed to vs by this Sacrament.

Q. *What is that promise of grace, which is thus taught, applied, and confirmed to vs by this Sacrament?*

A. As by Baptisme, we were taught and assured, that through the merit of Christs passions, and of it onely, we were first receeiued into Gods couenant and fauour, vnited to him and his Church, and so obtained remission of all our sins, and the grace of regeneration; so by this Sacrament wee are taught and assured, that through the merit of Christs passion, and of it onely, we are and shal be kept in this blessed

It assureth vs, that thorow the merit of Christ, we shall perseuere in the state of grace.

estate: nouriſhed and confirmed in it, reuiued and cõforted in all tentations.

Q. *Declare this more particularly and fully: and firſt tell me why it was neceſſary, that we ſhould not only haue a Sacrament of our firſt entrance into Gods fauour, and of our regeneration, but alſo another Sacrament of our nouriſhment and perſeuerance in the ſtate of grace?*

A. Firſt, f though the graces cõfirmed by Baptiſme can neuer totally bee loſt, g yet (through our naturall corruption and daily tentations) the aſſurance, ſtrength, and feeling of them will decay, vnleſſe they be nouriſhed.

f 1 Pe. 1. 23
1 Iohn 3. 9.
g Pſal. 51. 10. 12.
1 The. 5. 19
Reu. 3. 2

Secondly, the onely thing that cauſeth vs to perſe-

uere in faith & obedience and giueth vs ſtrength & comfort againſt all tentations,[h] is the remembrãce and faith we haue in the merit of Chriſts paſſion, whereby [i] he maketh continuall interceſſion vnto his Father for vs; which it was needfull we ſhould be taught and aſſured of by this Sacrament.

h Gal.6 1 Iohn 5.4.
i Heb.7.25 & 12.24

Q. What meanes and helpes haue wee in this Sacrament to teach, apply, and confirme to vs this promiſe of grace, in ſo comfortable a manner as you haue ſaid?

A. Firſt, Chriſt and his paſſion, and his nouriſhment and grace of perſeuerance, which we receiue by the merit thereof, are moſt cleerly and ſenſiblie repre-

represented to vs in this Sacrament.

Secondly, Christ, & this benefit & merit of his passion, is more particularly offered and applyed to vs in this Sacrament, then in any other meanes.

Thirdly, Christ, and this benefit of his passion, is by this Sacrament exhibited, giuen and confirmed to vs most fully and effectually.

Fourthly, the communion that we haue with the true Church of Christ, and the mutual loue that should be in all Christians one toward another, is more cleerely & fully represented and confirmed to vs by this Sacrament, then by any other meanes.

By representing to

Q. *How may Christ bee said*

said to be so cleerely and sensibly represented to vs in this Sacrament?

A. First, [k] this is one end that this Sacrament was ordained for, to put vs in remembrance of Christ.

Secondly, by earthly creatures and outward actions ordained by God, whereof all our senses can iudge and discerne, and by that fit and neere proportion that is between them, and that which is represented by them, the Lord doth in this Sacrament teach Christ vnto vs by all our senses, & [l] consequently more plainly and familiarly then by the word alone.

Q. But why did you say, that in this Sacrament the passion of

vs most sensibly and cleerely Christ and his passion, & the nourishment we receiue thereby.

[k] Lu. 22. 16 1 Cor. 11. 24. 25.

[l] See how profitable and necessary such sensible and visible instructions (ordained of God) haue euer beene esteemed.

Gen. 9. 13. Esa. 7. 11. Ier. 19. 10. 11.

Acts 3.11.
Iohn 3.12.
Rom.4.11
m Mat.26.28
1 Cor.11.24.25
n 1 Cor.11.26

of Christ is so cleerely and sensibly represented vnto vs?

A. Because Christ in this Sacrament is represented vnto vs, in m no other estate then that hee was in when he was crucified: & the Apostle saith, n that so oft as we celebrate this sacramẽt we shew forth the Lords death till he come.

Q. *What helpes haue wee heere, to represent and put vs in minde of the passion of Christ?*

For we haue here not one element onely to represent his body, but another to represent his bloud.

A. First, wee haue in this sacrament, not only bread, which signifieth his body; but wine, which signifieth his bloud: whereby it is euident that Christ is here represented, offered and giuen vnto vs, as he was at that time when his bloud

was

was separated from his body.

Q. *But if the Bread were dipped in the Wine (as in some ancient Churches it was wont to be, and is yet vsed to bee in some places) were it not euery whit as sufficient to represent Christ vnto vs, as if they were giuen and receiued seuerally and apart?*

A. No verily: for first our faith in this Sacrament [a] is specially directed to the passion of Christ, as we haue already shewed.

Secondly, [b] the death of Christ was not naturall, but violent and bloudy, [c] & in his passion his bloud was separated from his body, and poured out and shed abundantly.

Thirdly, it was necessary for

a 1 Cor. 11.26.

b Act.20. 28. Ephe.1.7. Heb.13.20 1 Pet.1.19

c Lu.23.44 Psal.22.16. Ioh.20.25. & 19.34

for our ſaluation, that Chriſt ſhould not only die, but in his paſſion ſhed his bloud for vs,[d] and ſo ſhew himſelfe that onely true meane of the redemption of his Church, which was ſhadowed and figured in all the ſacrifices vnder the Law.

[d] Ex. 12. 22 Heb. 11. 28 Leuit. 16. 14. 15. Num. 19. 3. 5. Heb. 9 21.

Q. *What other helpe haue wee in this Sacrament, to repreſent and put vs in minde of the paſſion of Chriſt?*

The bread is broken, and the wine powred forth in our ſight.

A. The bread is ſolemnly in the ſight of the congregation broken in ſunder, & the wine poured forth; and that by the ordinance and commandement of Chriſt.

Q. *May not then whole cakes (as amongſt the Papiſts) bee deliuered and receiued in this Sacrament?*

A. No

A. No verily?

Q. *How may that be proued?*

A. First, because [e] in all those places of holy Scripture, where mention is made of this Sacrament, this rite of the breaking of the bread is named: [f] yea the whole action in this Sacrament is called breaking of bread: and [g] the Apostle repeating the words of institution, mentioneth this rite twice.

Secondly, because the inward action that is represented to vs thereby, is most necessary for vs to be put in mind of

Q. *What is that?*

A. The [h] breaking of the body of Christ, and shedding of his bloud; yea all those

[e] Mat. 26. 26. Mar. 14. 22 Lu 22. 19.

[f] Act. 2. 42. & 20. 7.

[g] 1 Cor. 11. 26

[h] Esa. 53. 5. 6.

thoſe infinite torments that he did indure both in body and ſoule for vs.

We haue here not meat alone, but meat and drinke

Q. As you haue ſhewed how Chriſt and his bloudy paſſion is repreſented to vs in this Sacrament; ſo tell me what helpes wee haue heere, to repreſent to our ſoules the nouriſhment & ſtrength to perſeuere in the ſtate of grace, which wee receiue by the merit of his paſſion.

A. Firſt, there is not one element onely giuen and receiued heere, but two; i to teach, that both meat and drinke, that is ſufficient nouriſhment for our ſoules, is to bee found in Chriſt.

i Iohn 6. 54.55.35.

Q. But if bread alone were giuen to Gods people in this Sacrament (as in the Church of

of Rome) were not that ſufficient, ſeeing the bloud of christ (as of all other liuing men) was, and is contained in his body?

A. No verily: that cannot be done without manifeſt ſacriledge: for,

First, Christ in the inſtitution of this Sacrament, [k] ordained & [l] commanded all his diſciples (& in them the whole Church, which was as I haue before ſaid, repreſented by them) that they ſhould as well take and drinke of the cup, as eat the bread. And [m] the Apoſtle by vertue of this ordinance and inſtitution inioyned to all the Corinthians the vſe of the Cup, aſwel as of the bread. Yea the Lord (as foreſeeing this

[k] Mat 26. 28 Mar. 14. 23 Luk. 22. 20
[l] Mat. 26. 26, 27 1 Cor. 11. 25.
[m] 1 Cor. 11. 26. 29.

this sacriledge of the Papists) hath [n] more expresly commanded the vse of the Cup to all, then hee hath done the vse of the Bread.

Secondly, it was necessary that wee should in this Sacrament haue two elements, that might represent the full and sufficient nourishment and refection that we haue in Christ: for else our state had beene worse, then of the people of God vnder the Law, & our sacraments lesse cleer: then theirs.

Thirdly, in that state wherin Christ is represented, & offred to vs in this Sacrament (namely in his Passion) [p] his bloud was separated from his body.

Q. *What other helpes haue we*

n Mat. 26 27. 28. Mar. 14. 23. 24

o 1 Cor. 10. 3. 4.

p Lu 22. 44 Ioh 19. 34 Yea the elements we

we in this Sacrament to represent to our soules, the nourishment and strength to persevere in the state of grace, which we receiue by the merit of Christs passion?

receiue here are bread and wine.

A. First *bread* and *wine*, are giuen and receiued here, which are most generally vsed throughout the world; [q] the one for the strengthning and nourishment of the body; [r] the other for the quenching of the thirst, refreshing them that faint, and cheering the heart of them that are in heauinesse; & are therefore most fit to represent to the soule, the [s] strength and [t] refreshing it receiueth by Christ.

q Psa. 104. 14.5. Gen. 39. 6 Mat. 6. 11.
r Psa. 104. 15. & 4. 7. Pro. 31. 6. 7 1 Ti. 5. 23.
s Ioh. 6. 35.
t Pro. 9. 2. 5 Can. 1. 2. 4 & 5. 1. & 7. 9. Iohn 15. 1. Mat. 11. 28

Secondly, this Bread and wine is not onely receiued in

We eat the bread and drinke the wine.

in this Sacrament, but [u] euery communicant doth eat and drinke it, and that by the commandement of Christ. Which action, as it is of all other the chiefe meane of nourishment, and maketh our food of the same substance with vs, so is it most fit to represent the [x] sound nourishment and comfort that we haue by Christ, and that wee are by faith made all one with him.

[u] Mat. 26. 26. 27 Mar. 14. 22 1 Cor. 11. 24

[x] Ioh. 6. 35 40. 51. 56. Eph. 5. 30.

Q. As you haue shewed how Christ and his passion, & this benefit we receiue by the merit thereof, is represented vnto vs, so tell mee now how all this is more particularly offered and applyed vnto vs in this Sacrament, then by any other meanes.

1. *By offering to vs & applying Christ and the merit of his passiō more particularly.*

A. The

A The Bread and wine is [a] particularly offered, & euery communicant (according to the commandement that is giuen in the Name of Christ) doth receiue, eat, and drinke the same; which is most effectuall to teach & perswade vs, that the Lord doth offer and [b] giue vs the body and bloud of his Sonne & that (as it is the will of God [c] that euery one of vs should) so euery one that commeth worthily to this Sacrament, doth indeede receiue and apply Christ to himselfe, for the nourishment and comfort of his soule.

[a] Mat 26. 26.27. Mar. 14.22. Luk.22.13 19. 1 Cor .11. 24.25.

[b] Ioh.6.32 Rom.8.32.

[c] 1 Ioh 5. 23

Q. *Why was it said that Christ and this benefit of his passion, is not onely represented*

3. By exhibiting verily, and giuing Christ.

vnto vs & the merit of his passion.

ted and offered, but verily exhibited and giuen vnto vs in this Sacrament?

A. Because this Sacrament is not ordained to bee a bare and naked signe, or as a picture that puts vs in minde of one that is absent, [d] but to be a seale also, with and by which the Lord doth verily conuey & bestow Christ vpon vs, and confirme & make sure to vs this benefit of his passion; as lands are passed and conueyed among men, by the sealing & deliuery of Deedes and Indentures.

[d] Ro. 4. 11 1 Cor. 10. 16.

For Christ is indeed present with this Sacrament, and truly giuen and receiued in it.

Q. *Is Christ then indeed present with this Sacrament?*

A. Yes verily: Christ himselfe is not only signified and represented, but truly

truly present, giuen and receiued in this Sacrament; yet present to the beleeuer, not to the Bread and Wine; not corporally, e but spiritually and sacramentally present: not offered by the Minister vnto the body, but by the Lord, to the faith of the worthy receiuer.

e Ioh. 6. 63

Yet is not Christ corporally present here.

Q. *How may it appeare that Christ is not corporallie present in this Sacrament?*

A. First, f because the Sacraments which Gods people enioyed vnder the Law, were in substance the same with our sacraments; & in them Christ was not corporally present, but onely spiritually and sacramentally.

f 1 Cor. 10 3. 4.

Secondly, we receiue no

other thing, nor in any other manner in the Sacrament, then the Disciples did in the first institution thereof: and wee are sure that Christs body & bloud were not corporally receiued by them, but onely spiritually & Sacramentally.

Thirdly, [g] as our Sauiour did oft fore-tell his Disciples that (in respect of his bodily presence) he should leaue the world, & go vnto his Father, [h] so hee was indeed in the sight of them all taken vp into Heauen, and God (that cannot ly) hath [i] told vs that the heauens must containe him vntil the end of the world. [k] So that if any shall say vnto vs now, since the time of his ascension, here

g Io. 13.1. & 14.2.19 25,28. & 16.4,5,7. 16.28.
h Lu.24.51 Acts 1.9, 10,11.
i Act.3.21
k Ma.24.23

is

is Christ, or there he is, we are straightly charged not to beleeue it.

Fourthly, wee are sure [l] that Christ hath but one body, and that his body euen since his resurrection is a true body, and [m] such as cannot be in many places at once, and [n] that it filleth a place whereſoeuer it is, and may be both seen and felt, and therefore it is not possible that hee should be corporally present whereſoeuer this Sacrament is administred, nor corporally receiued by euery one that receiueth this Sacrament: and if it be impossible that his glorified body should be in many places at once, or in any place where it can nei-

[l] Heb. 10 5

[m] Mat. 28. 6. 7. Ma. 16. 6. 7.

[n] Mar. 16. 7 Luk 24 39 Ioh. 20. 20 27.

there be ſeen or felt, then much leſſe can his crucified body (whereunto yet our faith is directed in this Sacrament, and not vnto his glorified bodie) be ſo.

Laſtly, as it is not poſſible that he ſhould be corporally preſent, or corporally receiued in the Sacrament; ſo if it might be, yet were it no way needfull or profitable for vs that it ſhould be ſo. For as o all the benefits that the church receiueth by Christ haue been far more plentifully communicated vnto her ſince his aſcenſion into heauen, then when he was corporally preſent with her vpon earth, in which reſpect it was profitable for her to loſe his bodily preſence

o Ioh. 7. 38 & 16. 7, & 20. 17.

presence: so p the spirituall presence of Christ, and our feeding on him by faith, is far more effectuall to the comfort and saluation of our soules, then any bodily presence & feeding could possibly be.

p Ioh. 6 62 63.

Q. *Why then is the bread called the body of Christ, and the wine the blood of Christ?*

A. First, the Lord hath neuer been wont in speaking of his Sacraments, to giue vnto the outward signe, the name of the thing signified thereby.

q Gen 17. 10, 11. Exo. 12, 11. & 24.8. 1 Cor. 10. 4

Secondly, the reason why the Lord so speakes of Sacraments, is to shew how certain and neere that spirituall presence and vnion is, that by the power of his spirit is made between

the ſigne and the thing ſignified (how farre ſoeuer they bee diſtant in place, the one from the other) & that as verily, as the one is offered and giuen to the body, ſo certainly is the other offered and giuen to the ſoule of the faithfull Receiuer.

Thirdly, this manner of ſpeech is more plaine and effectuall, to lift vp our harts from the earthly elements vnto the conſideratiō of the heauenly matter repreſented by them, then if hee ſhould haue called them only the ſignes of his body and bloud.

4 *By repreſenting and confirming to vs, our communion*

Q. *As you haue ſhewed me how Chriſt and his Paſſion, and the benefit wee receiue thereby, is not onely ſenſibly repre-*

represented, but particularly offered and applied, and verily exhibited also vnto vs, so tell me now how that Communion which wee haue with all the faithfull, and the mutuall loue that should bee in all Christians, one toward another, is represented and confirmed to vs in this Sacrament?

with all the faithfull.

A. First, we are partakers of no other elements here, [1] then all the rest (not only of the same congregation where we receiue without respect of persons, but) of all the faithfull throughout the VVorld are partakers of: which was one cause why our Sauiour made choice of bread and wine, which of al other creatures are most vniuersally vsed

[1] 1 Cor. 10. 17.

thorowout the world, for the nourishment and comfort of the body.

Secondly, this Sacrament by the ordinance of Christ is to be administred in the most publike congregation; and [f] the sacramentall actions to bee performed by the Minister (as neere as conueniently they may be) but once for all that receiue together.

[f] Mat. 26. 26. Mar. 14. 22. Luk. 22. 19. 1 Cor. 11. 24.

This Sacrament is to be administred publikely.

Q. *How may it appeare that the Lord hath ordained this Sacrament should bee administred publikely, and not in priuate?*

A. First, [t] it hath been the practise of Gods Church, commended in the Word to celebrat the sacraments in solemne assemblies.

[t] Gen. 17. 26, 27.

Secondly, [u] the Lord hath

[u] Exod 12. 6. 47

hath cómanded his Sacraments ſhould bee ſo celebrated, & [x] not otherwiſe.

Thirdly, the ſacraments are [y] ſeales of the conenant of grace; which is not appropriated to any few, but [z] is offered in common to the whole Church; and [a] wherein all (how far ſoeuer they differ one from another in wordly reſpects) haue equall intereſt; and therefore as they doe concerne the publike priuiledges of all, they muſt needs be actions of a publike nature, and ſhould be publikely adminiſtred.

Fourthly, in the vſe of the Sacraments wee [b] make profeſſion of our faith, and [c] celebrate with praiſe and thanksgiuing, the remem-

[x] 1 Cor. 11 22. 33. 34.
[y] Ro. 4. 11.
[z] Pro. 8. 23 & 9. 3.
[a] 1 Cor. 12 13
[b] Ge. 17. 11
[c] Ex. 12. 14

brance of the great benefit of our redemption, both which duties are then performed [d] in most acceptable manner vnto God, when they are done in the most publike and solemne assemblies of his people.

d Ps. 22. 22 & 40 9. 10 & 149. 1.

Fiftly, the dignity and reuerence due to the Sacrament, [*] requireth that they should bee administred publikely in the assembly of all Gods people, and with the prayers of all.

* As 2 Sā. 6. 1, 2, 15.

Lastly, it may appeare that in this sacrament the Lord requireth this solemnity more then in any other hee hath giuen at any time to his Church; 1. because in it hee hath instituted such Elements; as might bee common to the whole Church;

Church; 2. and e brake the bread, and poured forth the wine but once in the sight of all; 3. and spake the words of institution but once to them altogether; 4. and ordained it to this end (among others) to testifie and confirme the mutuall loue that should bee in all the faithfull one towards another.

e Mat. 26. 26 & 27. Luk. 22. 19. 1 Cor. 11. 24. 25.

Q. *Doe you then condemne all such as beeing vnable to come to the congregation, doe desire this sacrament to be administred to them in priuate?*

A. No: but,

First, all Christians are to bee taught, that they may not put off the receiuing of this Sacrament till their sicknesse, but receiue it when they may with the rest

reſt of Gods people in the publike congregation; & that it is their ignorance and infirmity to deſire it in priuate.

Secondly, if at any time (vpon extraordinary occaſion) the Sacrament be adminiſtred in a priuate houſe, yet ought a ſufficient company of the faithfull to bee preſent, and communicate in it; and that not without the miniſtery and preaching of the VVord.

Reaſons againſt priuate communions.

Q. *How are Chriſtians to be diſſwaded from the deſire of the Sacraments in priuate?*

A. Firſt, by the conſideration of that I haue alreadie ſaid, to proue that it is the will of God, the ſacrament ſhould bee adminiſtred

ſtred in the publike aſſemblies.

Secondly, becauſe as they ſhall ſwerue therein from the example of the beſt inſtructed and reformed Churches and Chriſtians; ſo they ſhall faſhion themſelues to ſuch as are Ignorant, popiſh and profane, with whom theſe priuate communions euer haue beene, and ſtill are moſt in vſe. 2

Thirdly, becauſe they ſhall not hereby depriue themſelues, of the comfort and benefit of the Sacrament in their ſickneſs, or in the houre of their death, if they doe not receiue it at that time; ſeeing the efficacy and fruit of this Sacrament, which they 3

they receiued so oft as they might in the publike congregation, when they were in health, is not to be restrained to the time of receiuing, but extends it selfe to the whole time of their life afterward.

Lastly; because it is [4] [f] folly and superstition to giue that honour, or ascribe that necessity to the Sacrament, as to thinke it can doe vs good, being receiued or vsed otherwise then according to Gods ordinance; whereas on [g] the other side we are to assure our selues, that the Lord both can and will helpe & comfort vs without the outward meanes, when wee cannot haue them in such sort as he hath ordained,

4
f 1 Sam. 4. 3. 10.
2 Sa. 25. 25
g Ez. 11. 16
Psal. 141. 2.

ned, but are depriued of them, not by our owne negligence, but by the hand of God.

The benefits aforesaid not to be receiued by any vse of bread & wine, but onely in this Sacrament.

Q. *As you haue shewed at large, how our communion with Christ and his Church, is both represented and confirmed to vs by the bread and wine, the breaking and pouring forth, the giuing and receiuing of the same in this Sacrament; so tell mee now whether all bread and wine, that is broken and poured forth, giuen and receiued, may not as well serue to represent and confirme these thinges vnto vs, as these Elements and actions that are vsed in this Sacrament.*

A. No: for the bread & wine by nature serue only for the nourishment and com-

comfort of the Body; neither are they at all effectuall to yeeld this ſtrength or comfort to the ſoule, being vſed any where elſe but only in this Sacrament.

For here onely they are conſecrated; and how that is done.

Q. *How are theſe elements and actions in the Sacrament made more effectuall to repreſent and confirme theſe ſpirituall and heauenly things, then the ſame elements and actions vſed any where elſe?*

A. By being conſecrated & put apart frō that vſe they ſerued to by nature, vnto this holy and ſpirituall vſe.

Q. *How are the elements and actions in this Sacrament thus conſecrated and put apart, from that vſe they ſerued to by nature, vnto this holy and ſpirituall vſe?*

[f] Mat. 26. 26.

A. Partly [f] by that which

Chriſt

Christ himselfe did in the first institution of this Sacrament, & partly by that which the Minister of the word of God and the congregation doe, whensoeuer this Sacrament is administred according to the institution of Christ.

Q. *How did Christ himselfe consecrate these elements and actions vnto this holy and spirituall vse?*

A. First, by giuing thankesgiuing & prayer he made vnto his father, at that time when he first instituted this sacrament: whereby it is said, hee blessed these elements; that is, obtained a speciall blessing from God vpon them. g Mat. 26 26,27 Luk. 22. 19 1 Cor. 11. 24.

Secondly, by instituting & ordaining these elemẽts and

and actions in this Sacrament to serue vnto this end: not onely [h] vsing them so himselfe, [i] but commanding his Church to doe so also, and [k] promising vnto vs his gracious and effectuall presence in the vse of these elements, according to his ordinance.

h Mat. 26. 26 27.
i Lu. 22. 19. 1 Cor. 11. 24, 25.
k Ma. 26. 26 *This is my body.* Mat. 26. 28. *this is my bloud.*

Q. How doe the Minister of the word of God, and the congregation consecrate these elements and Sacramentall actions?

A. First, [l] by declaring the institution of this Sacrament and how Christ did consecrate and put apart these elements & actions to this end & vse, and vsing them according to this his institution.

l 1 Tim. 4. 4, 5.
m 1 Tim. 4 4. *according to Christs example.* Mat. 26, 27 Mar. 14 23 Luk. 22. 19. 1 Co. 11. 24

Secondly, by [m] giuing pub-

publike thanks vnto God, both for the worke of our redemption by the blood of his Sonne, and also for making it knowne; offering & assuring it vnto vs, not only by his word, but most plainely and sensibly by this Sacrament.

Thirdly, [n] by earnest praier vnto the Lord, that hee would be present with, & blesse this his owne ordinance, making it effectuall to those ends that himselfe appointed it for.

[n] 1 Ti. 4. 5

Q. But why doe you mention the Minister of Christ, when you speake of the consecrating of this Sacrament? Is it any matter who doth consecrate it, or deliuer it, or at whose handes wee doe receiue it?

We may receiue the Sacrament from none but from the minister of the word

A. Yes

A. Yes verily, for: first, as it is not lawfull for any person without commission and authority from the King, to vse and apply the Kings seale, to conuey any assurance in worldly matters. It is a hainous sin for any; hauing no calling and commission thereunto frō Christ, to take vpon him to administer this Sacrament, o being the publike seale of the King of kings, & of the common-wealth of Israel.

o Ro.4.11.

Secondly, God p hath bin wont seuerely to punish such, as haue taken vpon them to deliuer his Sacraments without his calling & commission; and q hath also been much offended with the people amongst whom

p 1 Chr 13. 10.11.& 15. 12,13. 2 Chr.26. 16.20.

q 2 Chro. 13.9.12.15

whom this fault hath been committed.

Q. *How may this appeare that onely Ministers and Preachers of the Word of God, haue a calling and authority from Christ to administer this Sacrament?*

A. First, because we find that all the Sacraments which God hath at any time instituted in his Church, haue beene committed by him vnto such as were Ministers and Preachers of the Word, that by them they might bee deliuered vnto the Church. Insomuch as wee read, the people of God could not celebrate the Passeoaer till such time as the Priests & Leuites (who were appointed of God both

1 Gen. 6. 14 compared with 2 Pet. 2. 5.
Ge 17. 23. compared with Gen. 20. 7.
Deu. 33 10
2 Chro. 35 3. 6
Mar. 1. 4.
Mat. 28. 19
2 Chr. 30 3. & 35. 3 6.
Ez. 6. 19. 20

both to teach the people and to sacrifice, and minister the other Sacraments) were sanctified and prepared vnto that seruice.

Secondly, onely the Ministers & Preachers of the Word, are by reason of their speciall office & function, [t] called in the Scriptures the Lords Stewards, and disposers of his mysteries vnto his Church.

[t] 1 Cor. 4. 1, 2.

Thirdly, they onely are said [u] to represēt the Lord, and to beare his person, and to bee in his stead vnto vs in the matters of his worshippe; as the Magistrate doth in the ciuill gouernment and affaires of this life: and so are both his mouth vnto vs to deliuer vs his word, and his hand

[u] 2 Cor. 5. 20. Exod. 4. 16

hand vnto vs to deliuer vs his Sacraments. And [x] that which is done by them in these matters, according to his Word, is said to bee done by the Lord himself, because [y] he hath promised to bee present with them, and to worke with them, ratifying from Heauen his owne ordinance in their Ministry.

x 1 Cor 4.1.2. Eph 2.17. Lu.10.16.

y Mat.28. 20.

Q. *Doth then the worthinesse and efficacie of the Sacrament, depend vpon the goodnesse of the Minister that deliuereth vnto vs?*

A. No: but it dependeth wholly vpon the ordinance of God, and vpon the truth and power of Christ that did institute it. Yet must it needs make much for the security and com-

comfort of a Christian, to receiue it from such a one as he knoweth hath authority and commission from Christ to deliuer it vnto him.

How farre forth it is needfull that the Word bee preached at all times, when the Sacrament is to be administred.

Q. *As you haue shewed the necessity of a Minister and Preacher of the Word, in the administration of this Sacrament; so tell mee whether it bee needfull that the Word should bee alwayes preached, at the same time when the Sacrament is to bee administred?*

A. Yes verily: for though to them that haue already beleeued, through the preaching of the Gospell, it may be a true sacrament & seale of Gods couenant, though the Word bee not preached immediately be-

fore

fore it being administred by a true minister of God; yet is the Ordinance of God in some degree transgressed, and the comfort that Gods people should receiue by this Sacrament greatly hindred, if at any time the Sacrament be administred, and that dutie neglected.

Q. *How may that be proued?*

A. First, [z] because wee finde that it hath alwaies been the practise of Gods Church, commended to vs in the holy Scriptures, to haue the Word preached at all times, when they haue been assembled to receiue the Sacraments of the new Testament.

z Mat. 1.4. Acts 19.4. & 10.37. Act 8.12. 35,37,38. & 10.34, 47, & 16. 14, 15, 32, 33. & 2.41. Acts 2.42. & 20.7.

Secondly, seeing the Sa-

crament can neuer doe vs good, til we haue attained vnto a true faith, which ordinarily is wrought by preaching; it muſt needes be moſt fit and profitable, that whenſoeuer the people of God are to receiue this ſeale of the couenant of grace, they may haue the couenant it ſelf (whervpon the force & efficacy of the ſeale dependeth) publiſhed, opened and applied vnto them; conſidering the great neede wee all ſtand in (at that time eſpecialy) to haue our faith quickned and ſtirred vp in vs; & that no meanes can be ſo effectuall to quicken it, as that whereby it was firſt begotten.

The elements be-

Q. *After that the bread*

and

and wine haue been thus consecrated by the Minister of Christ, are they not then by vertue of this consecration changed from that which they were before?

A. Yes: but they are changed only in their vse, not in their nature: because heere they are not vsed to that end that other bread & wine ar vsed for; namely, to the nourishment and cõfort of the body, but to a holy & spirituall end: but the substance of the bread and wine remaineth the very same after the consecration that it was before.

ing consecrated, are not changed in their substance, but in their vse onely.

Q. *How may that be proued?*

A. First, because the Scripture [a] calleth them bread & wine, euen after

[a] 1 Cor. 10. 16. & 11. 27. 28. Mat. 26. 29.

they were consecrated.

Secondly, it can bee no Sacrament, vnlesse such an outward signe remaine as is by good proportion fit to represent the nourishment and refreshing wee haue by Christ; which the substance onely of the bread and wine (and not the accidents thereof) is able to doe.

Thirdly, if the substance of the bread & wine were changed into the body & bloud of Christ, [a] it were not possible that by long keeping they should putrifie and corrupt.

a Act. 2. 31

Fourthly, if the substance of the bread & wine were changed into the very body & bloud of Christ, then there probate which receiue

ceiue this Sacrament, ſhold alſo eate the fleſh and drink the bloud of Chriſt, [b] which is impoſſible, and contrary to the holie Scriptures.

b Ioh. 6. 54. 56. Ioh. 1. 12.

Q. *If any of that bread and wine (that ſtood on the Lords Table, when the elements and the whole action was in this ſort conſecrated, as you haue ſaid) doe remaine after the adminiſtration of the Sacrament is ended, doth it then differ from common bread and wine, or is it more holy by vertue of this conſecration.*

A. No verily: for ſeeing the conſecration (as wee haue heard) changeth them not in nature, but in vſe onely; and one part of the conſecration ſtandeth

in vsing them according to Christs institution; no more of the bread & wine can be holy, then is giuen and receiued in this Sacrament.

The vse of the doctrine concerning the desire to the Sacramẽt, which is to bee in euery communicant.

Q. *As you haue shewed at large that none can receiue this Sacrament worthilie, but such as find in themselues an vnfained and earnest desire to it; and declared also the reasons that should moone vs thus to desire it: so tell mee now what vse is to bee made of all this doctrine.*

A. It serueth principally for reproofe of two sorts of people.

First, of them that (not being with-held by sickenesse or like necessary impediments) doe (either out of

of too baſe an eſtimation they haue of this Sacrament, or out of a careleſſe neglect to prepare themſelues vnto it) abſẽt themſelues from it, when it is adminiſtred in the congregation whereof they are members.

Secondly, of ſuch as receiue it ſometimes, yet without a ſincere & right deſire of it, or any appetite vnto it at all, but either for that they would thereby eſcape the danger of lawes; or becauſe they would conform thẽſelues to the cuſtome of the place where they liue; or vpon a ſuperſtitious perſwaſion that it will purge them from all their ſinnes, and infuſe grace and holi-

That we ar bound to receiue this Sacrament, as oft as it is administred.

neſſe into their ſoules.

Q. *Is euery Chriſtian then bound to receiue this Sacrament, euery time that it is administred in that congregation whereof he is a member, vnleſſe he be by ſickneſſe, or ſome ſuch like neceſſary impediment kept from it?*

A. Yes ſurely: for it is neceſſary to receiue this Sacrament when we may, as it is [c] to heare the word preached when we may; & as [d] it is for them that are conuerted to the faith, and for Chriſtian Parents (the one for themſelues, the other for their children) to ſeeke and deſire the Sacrament of Baptiſme, vpon the firſt opportunity that God ſhal offer vnto them.

c 1 Theſ. 5. 19. 20. Heb. 2. 3.

d Act. 2. 41 & 8. 12 36. & 16. 33. & 22. 16.

Q. *How may it appeare to be*

be a ſinne of ſuch danger, to neglect thus the receiuing of this Sacrament?

A. Firſt, the [e]zeale and deſire that Gods people vnder the Law ſhewed vn to their Sacraments, & the paines and coſt they were at to enioy them, being by the Holy Ghoſt commended to vs in the Word for our imitation, ſhould make vs aſhamed of our coldneſſe, and careleſſe neglect of this Sacrament; which in reſpect [f] both of the cleereneſſe of it, and [g] of the perſon that did firſt inſtitute it, is far more great and excellent then they were.

Secondly, the [h] great ſeuerity of God in threatning & puniſhing the neg-

[e] Num. 9.7 2 Chr. 30. 1.5.21.26 & 35.7.18 Luk. 2.41.

[f] Mat. 11.11

[g] Heb. 3.5, 6, compared with He. 11.28

[h] Ge 17.14 Exo. 4.24. 26. Num. 9.13

lect of his Sacraments vnder the Law, is recorded in the Scripture to admonish vs, and may assure vs, that hee will much lesse beare with the neglect of this Sacrament.

Thirdly, this neglect of cõming to this Sacrament when wee may, argueth our shamefull vnthankefulnes for the great benefit of our redemption by the death of Christ, which in this Sacrament (that hath beene therefore called the *Eucharist*) wee are appointed to celebrate the remembrance of with solemne praise and thanksgiuing.

1 Cor. 11. 26.

Lastly, it argueth a prophane and open contempt both of the cõmandement

of

of our Sauiour Christ, * who hath charged vs to come, and to come oft to this Sacramēt; & of those inestimable benefits which hee offereth vs in it; and of the Church and people of God, from whose fellowship wee doe thus diuide and excommunicate our selues.

* 1 Cor. 11. 24. 26.

k Which sinne we may bee well assured the Lord must needes be highly offended with.

k Esa. 7. 12. 13. Mat. 22. 7. Luk. 14. 24 Heb. 2. 3.

Q. *But if a man find himselfe through vncharitablenes or worldly distractions, vnfit and vnprepared, is it not then much better for him to abstaine, then to come to this Sacrament?*

Want of charity, or otherworldly distractions, no sufficiet excuse for not receiuing.

A. Indeed, no man ought to come that finds himself vn-

vnprepared: But this is no excuse for them that doe not so much the more carefully endeauor to prepare themselues. For,

First, they that chuse rather to depriue themselues of the benefit of this Sacrament, then they will freely forgiue such as haue wronged them, or seek reconciliation, or take pains to prepare their hearts vnto it; doe shew manifest contempt of Gods mercy, and [1] iudge themselues vnworthy of Christ and all his merits, and shall one day bee iudged despisers of their owne saluation.

[1] Act. 13. 46

Secondly, while by vncharitableness and carelesseness to prepare themselues, they refuse this Sacrament

crament, they can haue no hope that either [m] the Word, or [n] Prayer should do them good: and therefore by this reason, they may aswell abstaine from hearing or reading the Word, and praying, as from this Sacrament.

Thirdly, they that feele that they are not onelie void of malice themselues, but also vnfainedly willing to vse all means of reconciliation with such as doe malice them, [o] ought not to suffer the hatred of others to keepe them from this Sacrament; but [p] rather the more they are iniured by men, the more neede they haue to seeke comfort in the Lord by this his holy Ordinance.

Q. As

m Iames 1.20.21.
1 Pet. 2.1.2
n Mark. 11 25.26.

o 2 Cor. 8. 12.
p 1 Sam. 30.6.

The great fault of the which receiue this Sacrament without any desire or sincere appetite.

Q. *As you haue shewed the sinne of those that willingly absent themselues from the Sacrament when they may receiue it; so tell me how they may also appeare to be in great fault that vse to receiue it, but yet either without any desire and appetite vnto it, or without a sincere and right desire.*

A. First because as [q] in all the seruice wee doe to God it is required that we doe it not grudgingly, or as of necessity, but with cheerfulnesse & seruency of spirit; so is [r] it especially required that we come to this heauenlie banquet with appetite & delight, because of the great benefits that wee celebrate the remembrance of, & which are

q Deu.28. 47. 1 Chr.28.9 Psal.2.11. 2. Cor.8. 12.& 9.7. Act. 2. 41. Ro. 12.11.

r Deut. 12. 12.&16.15 1.Sam.1.7

are offered and confirmed to vs in it.

Secondly, if out desire doe arise from any other ground, then from the cõsideration of those reasons wee haue already mentioned (as first, either from the commandement of our superiours, or secondly, the desire wee haue to bee neighbour-like, or thirdly, from this conceit, that the deede done, wil purge vs from our sins) * we do not serue the Lord in comming to this Sacrament, but men, and our owne selues: and so make our selues guilty of an hainous profanation of this Sacrament.

* Zach. 7. 5,6. Rom. 14. 6,20.

Q. *May not then Magistrates and other superiours com-*

How farre forth Magistrates

may command and compell their subiects to receiue this Sacrament

command and compell such as liue vnder their gouernment, to receiue this Sacrament, if they shall discerne them to be careleſſe of it?

A. Euery one that is in authority, may and muſt alſo [s]vſe all meanes to perſwade al ſuch as are vnder him to a deſire of this Sacrament, and [t] command and compell them alſo to receiue it: Yea, hee muſt [u]iudge them vnworthy to liue in any Chriſtian family or commō wealth, that will not receiue it: but he may not compel any to receiue whom hee knoweth to be altogether vninſtructed & vnwilling, becauſe (beſids the profanation of the Lords holy ordinance that is cauſed thereby) the man

[s] Exod. 12. 26, 27. 2 Chr. 17, 7
[t] Ge. 18. 19 2 King. 23 21. 2 Chr. 14. 4 & 33. 16. & 34. 33.
[u] 2 Chro. 15. 13.

man that receiueth vnwillingly, shall vndoubtedly receiue his own condemnation.

Knowledge is necessary to the worthy receiuing of this Sacrament.

Q. *Hitherto you haue declared, how all that would come worthily to this Sacrament, must finde in themselues a sincere and right desire vnto it, which (as you haue said) is the first grace required in our preparation thereunto: tell me now, what is that knowledge which you mentioned as the second grace, that euery man must finde in himselfe that would come worthily to this Sacrament?*

A. First, euery one must haue that measure of

1. Knowledge in the Law of God (the sum wherof is contained in the ten Commãdements) as may serue to

1 Ier. 3. 13
Mat. 9. 12.
Rom. 3. 20

to discouer vnto him not onely in generall the corruption of his nature, whereby he is quite fallen from that holines & righteousnesse which God requireth of him, and become prone to all euill; but also some speciall and particular sins hee hath committed, & the intolerable curse of God due to him for the same.

Secondly, euery one must haue that measure of knowledge in the Gospel, 2. as may serue to make known vnto him, and certainly to assure him of the sufficiency both of that remedy that is to bee found in Christ against al his sins and the curse of God; and also of the meanes whereby that

1 Iob.17.3
Mat.16.18
1 Cor.2.2.
Reu.3.18.

that remedy is to bee made his owne, namely, a liuely faith.

Thirdlie, euery one must haue that measure of knowledge. 3. In the doctrine of this Sacramēt, as may serue to make known to him those helpes which God hath ordained in it, both for the representing and making knowne of Christ and his merits to al that receiue it, and also for the applying and confirming of thē vnto himselfe

3 Exo.12. 26,27,& 13.8.14.

Q. *How may it appeare that this measure of knowledge, is necessarily required of all that come worthily to this Sacrament?*

Reasons of this Doctrine.

A. First, because[x] knowledge is the foundation & beginning of al sauing gra ces-

[x] Pro.19.2 1.Tim.1.4 Act.26.18

ces: neither can any ma
receiue any comfort b
Christ, or any of his ord
nances, vnlesse hee be fi
inlightned with the kno
ledge of the truth:

Secondly, because til
y Ro.3.20. Mat.9.12 Gal.3.24. man y by the knowledge
the Law haue his sin, a
the curse of God due
him for sin, effectually
z Ioh.4.10. couered to him, and
the knowledge of the go
spel, the sufficiency of
remedy, that is to be fou
in Christ against al his sin
& the curse of God, he c
neuer desire nor esteem
of Christ. And till a ma
by the knowledge of th
Sacrament, can discern
the helpes he may haue
it for the quickening & in
crease of his faith, hee can

neuer

neuer desire it, nor come with appetite vnto it.

Thirdly, seeing [a] none can receiue worthily, but he that is able to examine himselfe, & [b] the only rule whereby a man is to examine himselfe, is the word of God, which consisteth of these two parts, the Law, and the Gospell; it must needs follow, that he which wanteth that competencie of knowledge which I haue spoken of, cannot chuse but be an vnworthy receiuer of the Lords Supper, if hee presume to come vnto it.

a 1 Cor. 11 28, 29.

b Iam. 23, 24. & 2. 12 Ioh. 12. 48

Q. What vse is to be made of this doctrine, concerning the necessity of knowledge, in them that desire to come to the Lords Table?

Vse of this doctrine.

A. First

A. First, to teach vs the
before the Communion
administred to any peop
or they vrged to receiue
b there should be care ha
that they bee first catech
sed, and instructed, as we
neuer read that either Io
the Baptist, or any of th
Apostles did minister th
Sacraments to any people
whom they had not pre
ched vnto and instructed
Secondly, to discouer th
sin & fearefull estate of th
greatest part of communi
cants in this Land, wh
though they be vtterly ig
norant in the principles o
Religion, and want the
meanes of knowledge, &
be voide of all loue ad de
sire of knowledge, or the
meanes thereof: c yet will
by

b Mat. 28. 19.

c Eccl. 4. 7.

by no means be kept from receiuing this Sacrament, at Easter especially, which one sin, in so general a profanatiō of this Sacrament, were sufficient to bring vpō the land al those grieuous iudgemēts that haue been, and are still vpon it; though it were guilty of no other sinne besides. d 1 Cor. 11. 30. 31.

Q. *As you haue shewed the necessity of a desire to this Sacrament, and of knowledge also in euery one that would come worthily vnto it; so tell mee now what that faith is, which you said was the third grace, that is necessarily required to the preparing of vs vnto this Sacrament.* Faith is necessary to the worthy receiuing of this Sacrament.

A. No man can receiue this sacramēt worthily vnlesse he haue a true iustifying

ing faith, and bee vndoubtedly assured, that Christ with all his merits doe belong vnto himselfe.

Reasons of this doctrine.

Q. *How may it appeare that none can be worthy or fit to receiue, but they that haue this faith?*

A. First, because this was necessarily required [e] of all such that did desire to be baptized.

e Mar. 16. 16. Act. 8. 37. & 16. 31. 34.

Secondly, this & all other the Sacraments are appointed of God, [f] not to begin, but to confirme faith where it is already begun, and [g] are therefore called seales of the righteousnesse that is by faith.

f Rom. 10. 14. 17.

g Ro. 4. 11.

Thirdly, as [h] the word of God which we heare cannot profit vs at all, vnlesse it be mixed with faith, so much

h Heb. 4. 2

much leſſe can any profit by this viſible Word that wanteth faith; which [i] is both the only eye, whereby wee may diſcerne the lords body, & the [k] hand and mouth, whereby wee receiue it, & feed vpon it.

[i] Io.3.14. 15.&8.56
[k] Io.1.12. &6.35.36 Eph.3.17.

Laſtly, it is not poſſible that any ſhould haue that right deſire to this Sacrament, which we haue alreadie ſhewed, to be ſo neceſſary to our worthy receiuing of it, that is not by a lieuely faith aſſured, that Chriſt with all his merits doe belong vnto him.

Q. But ſeeing it is euident by the Scriptures, that [l] Chriſt with his merits doe not belong vnto all men, but to [m] a little flocke, & that [n] the greateſt part of the world, and [o] euen

[l] Ioh.17.9
[m] Luk.12.32.
[n] Ma.7.14
[o] Mat.22.14.

of those that liue in the profession of the true Religion shall receiue no benefit by him; how can any poore sinner (that knoweth himself to be as vnworthy to receiue so great a gift from God as any other man) attaine to this vndoubted assurance, that he is one of that little flocke that Christ died for?

A. The faith of Gods elect is no vaine fancy nor vncertaine hope, but a certaine assurance; because it is [p] grounded vpon the word of God, which is [q] infallible, & wrought in the heart [r] by the Spirit of God, [s] that cannot lie.

[p] Ro. 10. 8
[q] Ps. 19. 7. 9
[r] Gal. 5. 22
Ro. 8. 16
Titus. 1. 2.
Heb 6. 18

What motiues there are in the word to pe

Q. *But how is any particular man able to ground this assurance of his owne saluation vpon the word of GOD?*

Or,

Or, what motiues may a man find in the word to perswade him vndoubtedly that he shall be saued, and that Christ with all his merits doe belong vnto him?

perswade a man to beleeue.

First, that Christ Iesus hath by his death and obedience [t] fully satisfied the iustice of God, and purchased eternall life for all that can bleeue in him.

[t] Esa. 53.5 6. & 40. 2. Mat. 17.5.

Secondly, that Christ with al his merits, [u] are by Gods ordinance in the ministery of the word, offered indefinitely to euery one that heareth the Gospell, & [x] especially to euery one that (out of the feeling of the burthen and danger of his sins) can thirst after him.

[u] Mat. 16.5 Acts 2. 39.

[x] Esa. 61. 1. 2. Mat. 9. 12. 13.

Thirdly, that euery one that heareth the Gospell

(ſpecially euery [y] one th
feeling the burthen a
danger of his ſin, can thi
after Chriſt) is ſtraight
[z] charged and commande
by the Lord in his wo
to beleeue that Chriſt a
all his merits doe belo
vnto himſelfe.

Laſtly, that no ſin or r
bellió that a man can po
ſibly commit againſt Go
is accounted ſo hainous
his ſight as infidelity, wh
a man will not belee
that Chriſt belongeth
him; [a] becauſe in this h
maketh God a liar, as if
fering his Sonne to him
his Goſpel, and comma
ding him to beleeue, he
ſhould not meane as he
ſpeaketh.

[y] Mat. 11. 28.
[z] Ma. 1. 15 Mat. 2. 9. Luk. 14. 21. 23. Ma. 11. 24 compared with Mat. 6. 12. 1 Pet. 1. 13 1 Ioh. 3. 23
*Iob. 16. 9 Ma. 16. 66.
[a] 1 Ioh 5. 10.

Vſe of the doctrine.

Q. *What vſe is to be mad*

of this doctrine, touching the necessitie of a liuely faith, for the receiuing of this Sacrament? concerning the necessitie of faith

A. First, to perswade euery one that professeth himselfe to be a Christian, to labour for a liuely faith: which, [b] as it is the root and foundation of all true comfort both in life & in death, so without it [c] it is impossible that either this or any other seruice we do vnto God (seeme it otherwise neuer so good) shold be acceptable vnto him, or profitable to our selues. [b] Ier 9.24 Act.16.34 Ro.5.1 3. Lu 2.29. 30. [c] He.11.6. Ioh.15.4. Act.15.9. Tit.1.15.

Secondly, to teach vs, that (because this [d] faith is the mighty & supernatural worke of God, and we are of our selues by nature euery whit as vnable (if not [d] Eph.2.8. Ioh.6.44. Eph.1.19. 20.

more) to beleeue in Christ aright, then to keepe all Gods commaundements: it stands vs vpon to make high account of the ministery of the word preached, which is [e] the meanes that God hath chosen and appointed to shew his mighty power in, for the begetting of faith in the hearts of his elect, & in the vse of that holy ordinãce of God [f] to cry ernestly vnto him for his blessing vpõ it.

[e] Ro.1.16. & 10.14. 1Pet.1.23

[f] Psa.119. 33.36. Pr.2.3.5.

Thirdly, to discouer the fearefull condition of thẽ, that liuing altogether without the ministery of the word preached, and wanting it willingly, or hauing neuer profited by it at all; doe yet ordinarily receiue this Sacramẽt: whereas no man

man (without an extraordinary & miraculus work of God, & such as [f] he hath neuer bin wont to worke, when the ordinary means might be had) can be worthy and fit to receiue the Lords Supper, [a] till hee haue first enioyed the ministery of the word, and been an ordinary & frnitfull hearer of the same.

[f] Ios. 5. 12.

[a] Eccle. 4. 17

Q. *You haue shewed the necessitie of the three first graces, which you sayd were required to make a man worthy and fit to come vnto the Lords table; tell mee now what that repentance is, without which, you said, no man can receiue worthily?*

Repentãce is necessary to the worthy receiuing of this Sacrament

A. No man can com worthily vnto this Sacrament vnlesse he haue first vnfainedly

nedly repented: that is, gboth cast off al his known sins (vpō h a hearty sorrow that hee offended God by them, and an i vnfained detestation he beareth to them) and k also fully purposed and resolued with himselfe neuer to returne to them againe.

g Pr. 28.13
Es. 55.5.6
Iona. 3.10
h 1co. 7.10
i Ez. 18.3.
Rom. 12.9
k 2co. 11.7.
Ps. 18.23.

Reasons of this doctrine.

Q. *How may it appeare that none can bee worthy or fit to come to the Lords table, till he haue thus repented?*

A. First, because we find that vnder the Law none might be admitted to the Passeouer, that had l not separated themselues from the filthinesse of the heathen, & m clensed thēselues from all legall pollutions.

l Ezr. 6.21
m Nu 9.6.
2. Chr 23.
19. & 35.
15.
Ioh. 11.55
m Hag. 2.
13. 14.

Secondly, because n the conscience defiled with a-

Tit. 1.15.
He. 10.22.

ny

ny knowne sin, corrupteth all the holy things of God vnto vs.

Thirdly, because o it is not possible that any man should haue a true & liuely faith, & assurance of the forgiuenesse of his sinnes, that hath not thus vnfainedly repented.

o Ma.1.15 Ma.21.32 Act 3.26. & 5.31.

Q *What vse is to be made of this doctrine, concerning the Necessity of repentance?*

The vse of the doctrin

A. To perswade euery man to labour and take paines with his own hart, both to finde out & know his speciall sinnes, and to bring his heart to this vnfained repentance for the, especially at that time when hee prepareth himselfe to come to the Lords Table. Because, as with-

out this repentance it is not possible that we should come worthily vnto it; so it will make whatsoeuer seruice we doe vnto God, far more acceptable vnto him, and fruitfull to our selues, when before such time as we draw neere vnto God therein, we do first out of that child-like feare and loue wee beare vnto him) cast away such sinnes as we know by our selues.

P Iam.4.8 Ge.35.2.5 Iud.10.16. 1Sa 7.3.4 Ion.3.8.10

Motiues to repentance

Q. What principall points are there in Gods word, by the meditation whereof our senselesse and profane hearts may bee moued vnto this repentance?

A. It will bee profitable for vs to consider of these points following:

First, that for the trans-

gressing

greſſing of Gods cõmandements, euen in a ſmall thing, not onely q our firſt parents, and all the race of mankind, were depriued of eternall happineſſe, and of all grace to doe well, and became ſubiect to euerlaſting damnation in the life to come, and infinite miſeries in this life, and vnto ſuch a corruption of nature, as whereby they are made prone to all manner of ſinne, but r alſo an infinite number of Angels (the excellenteſt creatures that euer God made) did not only loſe their happineſſe, but became the moſt miſerable and accurſed creatures of all the reſt.

Secondly, s the fearefull plagues that for ſin God hath

q Rom. 5. 14. 19.

r 2 Pet. 2. 4.

s Rom. 1. 18. 1 Cor. 10. 5. 11. 2 Pet. 2. 6.

hath brought both vpon sundry persons, & parts of the world in old time, and [t] doth still euery day; and also [u] vppon the whole world in the general flood vpon [x] the *Iewes*, whom of all other people he once loued best; & vpon [y] many of his most deare children; which all are [z] recorded in the word & executed in our sight and hearing, for vs to consider and profit by.

Thirdly, the [a] vnspeakable and infinite torments which the Son of God in his passion indured for vs, as well in his soule as in his body, [b] without which we could neuer haue been redeemed frō the least of all our sins, nor from the intollerable

[t] Psa. 7. 11. Zeph. 3. 5 Ephe. 5. 6.
[u] 2 Pet. 2. 5
[x] Rom. 11. 21. 22.
[y] 1 Th. 2. 16.
[z] 2 Sa. 12. 10. 12. Psal. 51. 8 Io. 13. 26.
[a] 1 Cor. 10 11.
[x] Rac. 2. 10. Esa. 53. 3. 5 Ma. 26. 37 38. Luk. 22. 43. 44. Ma. 27 46 Heb. 5. 7.
[b] 1 Pet. 1. 18. 19. Gal. 3. 13. Heb. 1. 7.

tollerable wrath of God, due to vs for the same.

Newnes of life necessary to the worthy receiuing of this Sacrament.

Q. *What meane you by that newnesse of life, which you said was the 5. grace that it required of them that would come worthily to this Sacrament?*

A. No man can be fit to receiue this Sacramēt that doth not vnfainedly loue the Lord & his holy word, and that is not onely willing, but able also in some measure to obey him in all things, being fruitfull in all good works, especially in the duties of his special calling.

Reasons why it is necessary.

Q. *How may it appeare that there is such necessitie of this newnesse of life which you haue spoken of?*

A. First, because we find that vnder the Law none might

might bee admitted vnto the Passeouer [b] vnlesse hee were not only circumcised himself, but did circumcise also the males that did belong vnto him.

[b] Ex. 12. 48

Secondly, because no man is within the couenant of grace (and consequently, this sacrament which is the seale therof, can belong to none) but [c] such only as to whom God hath giuen a new heart and a new spirit, & in whose hearts he hath written his Law, & put his spirit within them to cause them to walke in his statutes, and to keepe his iudgements and do them.

[c] Ier. 31. 31 Eze. 36. 26 27

Thirdly, because no man can say he hath a true faith (without which, as wee haue heard before, this Sacrament

cramẽt can do vs no good) vnles he feele it [d] working in him by loue, [e] a conscience of al Gods holy commandements; & not only a desire, but [f] some ability also and strength to do his will, [g] especially in the duties of his speciall calling.

[d] Gal. 5. 6.
[e] Luk. 1. 6. Act. 24. 16
[f] Mar. 1. 10 2 Tim. 1. 7. 2 Co. 5. 17
[g] Psal. 1. 3.

Q. What vse is to be made of this doctrine, concerning the necessity of newnes of life in them that would come worthily to this Sacrament?

The vse of the doctrin concerning the necessity of newnesse of life.

A. To shew that the desire that most men haue to this Sacrament, as also their knowledge, faith, & repentance, is counterfet & hypocriticall, & consequently their comming to this Sacrament dangerous and damnable; because that howsoeuer they professe these

these things, yet are they altogether void of the practise of piety & righteousnes, and performe not any duty constantly & holily, either vnto God in the exercises of his religion publike or priuate, or vnto man in the particular duties of their calling, or in the generell duties of iustice and mercy.

Charity necessary to the worthy receiuing of this Sacrament.

Q. *What is that charity, which is the first & last of all those graces, which you sayd were necessary for the preparing and making of vs fit and worthy to come to the Lordes table?*

A No man can be worthy and fit to come vnto the Lords table, that 1. doth not vnfainedly [b]forgiue all that haue any way offended

[b] 1 Co. 3. 13 Mat. 18. 35

ded him, [i] and caſt off all purpoſe and deſire of reuenge: 2. that is not willing (in loue & obedience to God, and deſire to win his neighbour vnto peace) to [k] ſeeke reconciliation with all ſuch as hee hath been at variance with, yea [l] though they be his inferiours, and [m] though the offence beganne on their part: 3. that doth not [n] loue al men (euen [o] his enemies) and that [p] not in word only but in deed and truth, being ready by all meanes to doe them good: 4. that doth not beare an [q] entire, and brotherly affection to all the godly, [r] abounding ſo much the more in loue to them, as hee ſeeth the graces of God to abound in them.

[i] Re. 12. 19
1 Th. 5. 15.

[k] Pſ. 34. 14
& 120. 7.
Mat. 5. 23.
24.
[l] Ge. 13. 8.
1 Pet. 5. 5.
[m] Mat. 18.
15.
[n] 1 The. 3
12
[o] Ma. 5. 44
[p] 1 Io. 3. 18
Eph. 4. 32.
Ro. 12. 9.
[q] M. 12. 50
1 Ioh. 3. 14
[r] Pſa. 16. 3.

Q. *How*

Reasons of the necessitie thereof.

Q. *How may it appeare that this charitie you speake of, is so necessary, as that without it none can receiue this sacrament worthily?*

A. First, because it is oft said in the holy scriptures, that no seruice wee doe to God, cā be acceptable vnto him or profitable to our selues, while we be out of charity with our neybors.

[t] Mat. 5. 23. 24. 1 Tim. 2 8 1 Pet. 3. 7. 1 Pe. 2. 1, 2 Iam. 1. 20.

Secondly, aboue all the parts of Gods seruice, charity is principally required in the receiuing of this sacrament; because as [t] we do herein make open profession of our vnion with Christ & with his Church, so one principall end for which it was instituted, was to confirm & increase our loue one towards another

[t] 1 Cor. 10 16. 17.

ther. Yea, what benefit soeuer is offered therein vnto vs, [u] wee can no other way be capable of, then as we are vnited and knit together, as liuely & feeling mẽbers to the whole body of Gods Church. Which also was the cause why our Sauiour in the institution of this sacrament, and administring it to his Disciples, [x] laboured with thẽ in nothing so much, as to confirme them in loue and charity one with another.

[u] Eph. 3. 6 & 4. 16.

[x] Iohn. 13 14. 34. 35.

Thirdly, it is not possible that any man should haue true faith that wanteth charity, or [z] bee assured that God hath pardoned his sins, that is not able to forgiue them that haue offended him.

[y] 1 Co 13. 2
[z] Mat. 6. 12 14. 15. & 18. 35.

Q. What

The vse of the former doctrine, Motiues to perswade to forgiue wrongs.

Q. What vse is to be made of this doctrine, concerning the necessitie of charity in all them that desire this Sacrament to their comfort?

A. To perswade euery Christian (as at all other times) so especially then when he prepareth himself to come to the Lords Table, to striue against his vncharitablenes, and seriously to labour to bring his heart vnto this loue that hath been described.

Q. But seeing we are all by nature voyd of hearty loue, euen towards them that neuer wronged vs, and maruellously prone to suspect, backbite, and malice all men: yea, wee are vnnaturall, vnkind and vnthankefull, euen towards them to whom wee are most

most neerely abound: tell me by what meanes wee may be perswaded to forgiue, and beare this hearty loue to them that are our enemies?

A. It shall be profitable for vs to consider of these things following:

First, that that which we haue to forgiue the greatest enemy we can possibly haue, is [z] nothing in comparison to that which wee desire and hope the Lord will forgiue vs. And that the Lord [a] will neuer remit to vs that were his enemies, the ten thousand talents we owe to him, if wee bee not able to remit to our brother the hundred pence that hee oweth vs; and that if wee did rightly beleeue & consider

[z] Mat. 18. 24. 28.

[a] Ma. 6. 15 & 18. 15.

sider how merciful & kind the Lord hath [b] in vnto vs, & how much he hath forgiuen vs, [b] we could not chuse but readily & cheerfully forgiue, and loue our greatest enemies, because he will haue vs to doe so.

b Mat. 18. 33. 1 Ioh. 4. 11

Secondly, that the man whom we so hate, [c] is our fellow seruant, professor of the same Religion with vs, yea, our brother [d] that hath the Lord to his father & the true Church for his mother, as well as we; and is fellow heire with vs of the grace of life. And, admit he be yet vncalled, and a most wicked man, yet he is one whom wee see the Lord our God [e] vouchsafeth many fauours vnto, & whose conuersion he seeketh

c Ge. 50. 17. Mat. 18. 33 & 24. 49.
d Ge. 13. 8 Act. 7. 20. Mal. 2. 10. 1 Pet. 3. 7.
e Mat. 5. 44 Rom. 2. 4.

keth by all meanes; [f] yea whom he hath ſo dearly & tenderly loued, that he ſpared not his owne Son, but ſent him to indure infinite torments in ſoule & body euen for him: & that there is no grace in vs, nor loue vnto God, [g] if we cannot loue them that we ſee are ſo deare vnto him.

[f] Ioh. 3. 16
1 Ioh. 2. 2.

[g] 1 Io. 5. 1.

Thirdly, that our enemie [h] is but the Lords inſtrument: and the wrongs he hath done vs, are not permitted only, but ſent from God, and that though our enemie haue no iuſt cauſe giuen him to deale ſo with vs, [i] yet the Lord hath: and therfore when we can diſcerne the Lords iuſt hand in the wrongs are done vs and receiue that ſpirituall profit

[h] Eſa. 10. 5 & 45. 7. Iam. 3. 37 Iob. 1. 21. 2 Sa. 16. 10

[i] Pſ. 39. 9. & 119. 75

profit which Gods childre haue alwaies receiued by his corrections, [k] we shall haue no iust cause to rage against him who the Lord vseth as his instrument to humble and reform vs by.

[k] 2 Sam. 16 10. Iob 20. 21.

Fourthly, that I we our selues haue either wrõged others, as much as our ene my hath don vs, or at least we haue bin prone to doe it; and [m] how can wee so much abhor another, for that fault which wee our selues are so subiect vnto?

1 Eccl. 7. 23. 24. Gal. 6. 1.

[m] 2 Chro. 28. 10.

Lastly, that the hurt we haue receiued frõ our enemie, or that we can doe to him by priuate reuenge is not comparable to that which we shall doe to our selues, if wee continue in malice. For besides that

we

we do thereby make God our enemy, and cut our ſelues from all hope that he ſhould take our part, & reuenge our quarrell; we do alſo depriue our ſelues of all benefit by the word and Sacraments, and prayer (as I haue aboue ſhewed) yea wee cauſe them all to turne in to poyſon vnto vs.

n Pro. 24. 17. 18. & 25 21. 22. & 10. 22. Num. 12. 3. 9. 10. 2 Sa 16. 12.

And what deſperate folly were this in vs, to kill our ſelues, that we might hurt our enemies.

How farre forth a Chriſtian is bound to loue and thinke well of all men.

Q. *Is it then the duty of a Chriſtian, to loue & thinke well of all men?*

A. No verily: for he may and ought 1. to hate the enemies of God; and 2, to cenſure and iudge the tree by his fruit, diſliking and thinking euill of all ſuch, as

1 2. Chro. 19. 2. Pſa. 139. 21 Pro. 29 27. 2 Mat. 7. 16. 20. 1 Cor. 5. 12 Pro. 17. 15. Pſa. 15. 4.

by their deeds declare the-
selues to bee wicked men.
Yea, hee may not onely
shun all voluntary familia-
rity with them, but also
4. by countenance & other
meanes witnes his dislike,
and shew himselfe strange
vnto them: so that hee be
priuy to himselfe in the vp-
rightnes of his heart 1. that
he misliketh them for their
sinnes against God, not
for the wrongs they haue
done to himself; 2. that he
taketh no pleasure to heare
or speake of their sinnes;
but can mourn for them:
3. and that he reioyceth
not in, nor desireth their
hurt, but is able heartily
to pray for them: & 4. both
ready and desirous to shew
them kindnes, when he can
see

z Pſ 26.4.5
Ro.16.17.
1 Theſ 3.
14.15.
4.2.ch.19 2
Pro.25.23
3 Ioh,10.
Iob.8.20.
Marke 3.5
1 Pſa.6,9.
& 139 21

2 1 Cor.
1.3.6
t Pſa.119.
136.137.
238.
3 * Prou.
17.5 and
24.17.18.
Iob.31.29.
x Pſal.35.
13 14.
Ier.18.20.
y Mat.5.44
Gal.6 10.
1 Thc.4.15

see any cause to hope that hee may doe them good, and win them vnto God.

Q. *But (because in describing that charity that is required in all, that would receiue this Sacrament to their comfort, you said wee must vnfainedly forgiue all that haue any way offended vs, and cast off all purpose and desire of reuenge (tell me how farre forth we are bound to forgiue them that haue wronged vs, and whether it be vtterly vnlawfull for vs to seeke our remedy against such as haue done vs iniury in our person, or goods, or good name?*

How farre forth we are bound to forgiue iniuries,

A. First, as it is vnlawfull for a Christian [x] to be easily prouoked vnto wrath or dislike of his neighbor, so after that hee is iustly

[x] Pro. 16. 32 & 19. 11. 1 Cor. 13. 4. 5. 7. Gal 5. 22. 23.

a Iam.3.17 Rom.1.30.
b Ro.12.18
c Ma.18.15 Luk.17.3.
d Iu.17.3.4
e Mat.5. 43.44. Ro.12.17.
f Mat.5.39 Iob.31.30

prouoked, [a] he must be easie to bee appeased, and [b] desirous of reconciliatiō, [c] willing to vse all good meanes whereby to winne him; yea, he is bound in whatsoeuer wrong he hath receiued frō any, so to forgiue it, as he can loue the party, and thinke as well of him as he did before, [d] so soone as he shall shew himselfe sorrowfull & penitent for the wrōg he hath done.

Secondly, in case the party that hath wronged him, will not be brought to see his fault, and shew himselfe penitent, though hee may iustly dislike him, yet [e] may he not hate or recompence euill for euill vnto him, but [f] rather indure this or more iniury at his hands, than

than to to doe, or ſpeake, or deſire ought againſt him in priuate reuenge.

Thirdly, in caſe the wrong haue bin ſuch a: whereby he is not onely offēded, but hurt and endamaged alſo in his perſon, or goods, or good name, it may be lawfull for him to ſeeke his remedy againſt him that hath done the wrong, at the hands of the lawfull Magiſtrate. For as the magiſtracie and laws are the ordinance of God, ſo it may be lawfull for a Chriſtian (in the neceſſary defence or repaire of his perſon, goods, or good name which God[h] hath bound euery man to maintaine and haue a care of) [i] to take he benefit of it: prouided

g 2 Chro. 19.6. Ro.13 14. h Eph.5.29 1 Ti.5.23. Pro.6.6. 12,& 10.4 1 Tim.2. 5.8. Iob. 27.56. Prou.22.1 i Exo.22.1 15. Act.16.37 & 22.25.& 23.17.44. & 25.10. 11.

that he obserue those cautions and rules which God hath giuen in his word to direct vs in this case.

Q. *Which be those?*

Cautions & rules to be obserued in going to law

A. First, that we go not to law with any, but in case of necessity: that is, not [k] for trifles (but onely when the wrong is so great, as if we be not righted by law, we cannot conueniently serue God in our callings) [l] nor till such time as wee haue first assayed all other good meanes of peace and agreement; for a Christian [m] may not loue cõtention, but account it his wisedome and glory to passe by offences.

[k] 1 Cor. 6. 1.

[l] 1 Cor. 6. 5. 7. Mat. 5. 25.

[m] Pro. 20. 3. & 19. 11. Phil. 4. 5.

Secondly, that before we seek remedy of our wrongs by the ordinary means, we [n] seeke first to the Lord, &

[n] 2 Chro. 16. 12. *by proportion.*

so

o so acknowledge his righteous hand in the wreng that is done vs by our enemy, as we may be moued to make peace with God, and to profit thereby. o Deut. 28. 29. Lam. 3. 39. 40.

Thirdly, that the end we aime at in going to law, be not the hurt of our enemy, but 1. the glory of God, which shineth in the execution & manifestation of iustice by this his ordinance: and when we thus acknowledge him p the only maintainer of our persons, goods and credit, and q auenger of all wrongs, and dare r not reuenge our selues; and 2. the necessary defence and maintenance of our selues, s and such as God hath charged vs to haue care of; and 3. the t reformation 1 p Psa. 3. 2. q Ps. 94. 1. 2 r 1 Sam. 25 31. 33. f Ro. 13. 8. 1 Tim. 5. 8 2 2 Co. 12. 14 Ephe. 4. 28. s Eccl. 8. 11 u Deut. 13 11. & 17. 13 3

formation of the party himselfe, and of others by his examples.

Fourthly, that we both begin and follow our suites in law* without couetousnes, x vsing no bitternesse, y & eternity against the person of our aduersary: nor labouring either z by bribery, or by any other meanes to corrupt or hinder iustice; but so seek our owne right, as it may appeare wee are not void of loue and compassion, and desire of reconciliatiō with our aduersary.

Lastly, that when we haue vsed these ordinary meanes that the Lord hath giuen vs for the righting of our selues, & find no redresse, we must rest a with quietnes

*Heb.13.5.
x Eph.4.31
y 2 Chr.28 9 11.
Deut.24.6
Esa.58.3.
Mat.18 28
z Deut.24. 17.
Pro.17.23.
a Phil.4.5. Iam. 5.7.9.

nes and meeknes therein; without fretting, or desire to right our selues by priuate reuenge; knowing assuredly [b] that the Lord hath thus ordered the whole matter, either for our correction, or for the exercise of our patience & charity; and that [c] he will bee reuenged of such an enemy, and deale far better for vs (if wee can commit our cause to him) then either our selues or any Magistrate could haue done.

b Psa.39.9. 2 Sa.16.10

c Psa.94.1. 20.23.& 37.5.6. 1 Pet.9 19

Q. *You haue shewed that none can be fit to receiue this Sacrament, vnlesse hee can find in himselfe those six graces that are mentioned by you: tell me now is this all that is required for our preparation to this Sacrament?*

A. No;

A. No; for those that are regenerated, and haue both faith and repentance, and true charity, [d] may receiue this Sacrament vnworthily, if they be not carefull to renew and stir vp these graces in themselues, at such times as they intend to com vnto the Lords table.

[d] 1 Cor. 11.30.32.

How our faith is to be renewed ere we come to the Lords Table.

Q. *How must wee renew our faith when wee prepare our selues to come to the Lords Table?*

A. First we must * diligently re-examine & try it by the cause & fruits thereof, that we may be more assured it is indeed the liuely and iustifying faith of Gods elect.

[a] 2 Cor. 13 5.

Secondly, we must take paines to bring our hearts both to [e] a sight and sence of our infidelity, and of the

[e] Mar. 9.24

weaknes

weaknes of our faith, and [f] to a true care & desire to be confirmed in it by this sacrament: as also to an vnfained resolution, to vse all [g] good meanes whereby to strengthen it, and to shun the meanes that may weaken the same.

[f] Lu. 17. 5.

[g] Ro. 16. 17.

How repentance is to be renewed before we come there.

Q. *How must wee renew our repentance when we prepare our selues to come to the Lords Table?*

A. Wee must labour to bring our hearts, first to [h] a sight & sense of our particular sins, especially those which wee haue fallen into since we last renewed our couenant with GOD in this Sacrament.

[h] Iet. 3. 13.

Secondly, [i] vnto a true care to cleanse our selues from thē by sincere repentance; and

[i] 2. Co. 7.

and desire to obtaine both further assurance of the pardon of thē, and strength against them by receiuing of this Sacrament.

k Psa.119. 106.&.65. 8. Thirdly, to k an vnfained resolution not to fall into them againe, but to shun all the shewes and occasions of them, and to serue God with more conscience and care then heretofore we haue done.

How our charity is to be renewed Q. *How must we renue our charity when wee prepare our selues to come vnto the Lords Table?*

A. We must endeauour to bring our hearts, first to a sight and sense l of our great want of true loue, & pronenes vnto malice and contention.

l Iam.4.5.

m Ro.12. 18. Secondly, to m a true care of

of reconciliation with all men, and willingneſſe to ſeek it; & deſire to receiue ſtrength by this Sacrament againſt our vncharitableneſſe, and to be confirmed and increaſed by it in our vnfained loue to all men, ſpecially to the children of God.

Thirdly, to [n] an vnfained reſolution to continue in that vnity & loue, that we make ſhew of at our comming to this Sacrament.

n Pſa.12.9. 37.112.

Q. You haue ſhewed what thoſe graces bee, which euery one muſt find in himſelfe, that doth deſire to receiue this ſacrament with comfort; and that it is not ſufficient to haue them, but that a man that hath them, muſt alſo labour to ſtir them vp and renue

That weake Chriſtians are not to forbeare communicating in the Lords Supper.

nue them in himselfe, at every time when hee prepareth himselfe to come to this Sacrament: tell mee now what doe you thinke of them, that (though they doe find those graces you haue mentioned to bee in them in some measure yet) doe feele them to bee so weake and imperfect, and the contrary corruptions so strong, that they are much troubled with the sight and sense thereof? May such presume to come to the Lords Supper with any assurance that they shall receiue it worthily?

A. They may, if they can find 1. that those weake graces that are in them are ioyned with a desire to grow in grace: and 2. that the imperfectiõs that they find in themselues be such,

1 Mar.9. 24

2 Mar.9.24 Luk.24.17

as

they can vnfainedly grieue for, and ſtriue againſt: and 3. that the fleſh and the corruptions thereof are in them o as the old man, dying & decaying continually, and the ſpirit with the fruits thereof like p the new man, alwaies growing and waxing ſtronger in them.

o Eph. 4. 22

p Eph. 4. 22

Yea, ſuch as theſe (notwithſtanding their wants and corruptions) are of all others the fitteſt to come vnto this Sacrament.

Q. How may that appeare?

A. Firſt; becauſe the diſciples, whō our Sauior himſelfe admitted to this Sacrament in the firſt inſtitution thereof, q were at that time far from perfection and full of infirmities.

q Mat. 25. 31. 34. 40. Mar. 14. 40 Luk. 22. 49 50. Lu. 24. 11. Marke 16. 13. 14. Lu. 24. 45. Ioh. 20. 9.

Secondly; the Lords Supper

per is ordained [r] to cõfirme our faith, & all the fruits of it, (which we should haue no need of, if any grace were perfect in vs) & to be the Sacrament of our spirituall nourishment, which none can be so fit to receiue as they that (out of the sense of their weakenes & readines to faint) do most feel the need they haue of it.

Thirdly, if none might receiue it that feele corruption and want of grace in themselues; then had it been instituted altogether in vaine, seeing [s] the best of Gods children while they liue in the flesh, are regenerated but in part. And this doth infallibly argue a man [t] to be in the state of grace, [u] whē he so feels his corrup-

tions

[r] Ro. 4. 11.
[s] 1 Cor. 13. 9. 12. Gal. 5. 17.
[t] Mat. 5. 3. 4 6. Ro. 7. 15. 25

tions & wants, that he can grieue for them, and striue against them, and vnfainedly desire to grow in grace.

Praier to be vsed before we come to the Lords Supper.

Q. *You haue shewed what the points be wherein we must examine our selues before wee come to the Lords Table: but is this all that wee must doe in the prearing of our hearts vnto this Sacrament?*

A No: but we must also (both in secret, before we come vnto the publike assembly, and when we come there ioyning with the cõgregation) make humble, faithfull, and earnest praier vnto God, as for the pardõ of all our sins (especially our cõming so oft heeretofore to his holy table with vnprepared hearts) so for his blessing vpon that indeuor which

which we haue now vſed for our Preparation, and for his gracious ſupply of whatſoeuer hath bin wanting therein, & for his aſſiſtance in this holy action that we are to take in hand.

That it is not neceſſarily required to receiue the Sacrament faſting.

Q. Is it alſo neceſſary to our preparation, that we come faſting to this Sacrament? or do they ſin, & make themſelues vnworthy receiuers of it that doe eate or drinke any thing before they come vnto it?

A. No verily: for though it bee not vnfit for ſuch as may conueniently doe it, without hurt or danger to their health, to come faſting to this Sacrament, yet ſeeing 1. there is no cõmandement of God that doth inioyne it; & 2. both at the firſt inſtitution, and

1 Deu. 4. 1. Eſa. 1. 12. 2. 1 Cor. 11. 25.

long

long after in the Primitiue Church, it was wont to bee receiued after other meat; & 3. the kingdome of God ſtands not in meat & drink (for [a] neither if we eat, haue we the more, neither if wee eat not, haue wee the leſſe) therefore to put holineſſe in this, or to eſteeme it neceſſary to the worthy receiuing of this Sacrament, is meere ignorance and ſuperſtition.

[a] Rom. 14 17. 18. [b] 1 Cor. 8.

Q. *Hitherto you haue declared how we muſt prepare our ſelues before we come vnto it, if we deſire to receiue this ſacrament to our comfort: tell me now what is required of vs during the time of the adminiſtration thereof?*

What outward behauiour and actions are required of vs, during the time of the adminiſtration of this Sacrament.

A Some things that concern the outward behauior and

and actions of the body, & some things that concerne the inward affectiō and disp̄ositiō of the hart & mind.

Q. *What be those outward things that you say are required of vs, during the time that this holy action is in hand?*

A. First, (as [u] at all other timss whē we are to ioine with the congregation in Gods seruice so specially, whē we are to receiue this Sacrament) which is [*] appoynted of God to bee a signe and seale, of that moſt neer cōmunion and fellowship that we haue with all Gods people) we muſt be carefull [x] to come altogether to the beginning of Gods publike worship, and to tarry altogether till the whole action be finiſhed.

[u] Ex.46.10

[*] 1 Cor.10 16,17.

[x] 1 Cor.11 17,18,20. Act.20.7. 33.

Secondly

Secondly, as in all other the parts of Gods publike worship, the congregation y must ioyne together as one man; & none may (either by priuate deuotiō, or any other way) withdraw thēmselues from that which is publikely done: so in this part of Gods worship specially, euery one must giue diligent attention to that that is done, not only whē he himselfe is ready to receiue, but during the whol action; and euen behold & looke vpon both the elements themselues, & al the sacramentall actions which are by Christs ordināce vsed in the administration of this Sacrament, becauſe z God hath appointed that to be a meane to ſtir vp & helpe

y Act. 1. 14. & 2. 1. 46.

z Exo. 24. 8

help our faith in this actiō.

Thirdly, as in all the publike worship of God (a where the Lord is in a speciall sort present) much b outward reuerence and seemely carriage of our selues is required; so in this whole action (& then specially whē our selues are to receiue those holy signes of the body and bloud of Christ) wee must vse such behauiour & gesture of our body, as may be free frō superstition, and yet fit to stir vp & expresse that inward faith & thankfulnes, which is required in the receiuing of that wich God then doth offer vnto vs.

a Mat. 18. 20.
b Leu 19. 30. Psal. 5. 7. 1 Cor. 11. 10. & 14. 40

Fourthly, as the works of mercy c should alwayes be ioyned with the works of pietie,

c Neh. 8. 10. 12. 1 Cor. 16. 1. 2.

piety, becauſe they doe much further the fruit and comfort of all the parts of Gods worſhip, ſo eſpecially ought euery one whē he hath receiued frō God ſuch pledges of his loue in this Sacrament, according to his ability, & in teſtimony of his thankfulneſſe vnto God & loue to men, [d] to offer vnto God with cherfulnes, the ſacrifice of almes, for the relief of the poore members of Ieſus Chriſt.

[d] Heb. 13. 16.

Q. As you haue ſhewed what is required of vs during the time of this holy action, as touching the outward duty & behauiour of our bodies; ſo tell me now what ſhould be the meditation and diſpoſition of our hearts at that time?

What inward affection & diſpoſition of heart is required of vs while this holy action is in hand.

A. Firſt, when we ſee both bread

bread & wine ſtanding vp-
on the Lords Table, which
the Miniſter of Chriſt hath
conſecrated and put apart
to this holy vſe, then muſt
we with ioy of heart, call
to minde and conſider, that
e Ioh 6.27. & 10.36. & 17.19. Ieſus Chriſt was e ſanctifi-
ed and put apart to be the
onely and all ſufficient
meanes of nouriſhing and
preſerving vs in the ſtate
of grace, of ſtrengthning
and refreſhing our ſoules
in all temptations.

Secondly, whē we ſee this
bread broken & this wine
poured forth, by the Mini-
ſter of Chriſt; thē muſt we
f Zac.12.10 think f ſeriouſly with grief
& indignation of heart of
our owne ſins that pierced
Chriſt, & impoſed ſuch ne-
ceſſity vpō him to ſuffer ſo
infinite

infinit & vnspeakable torments; & withall of the infinite iustice of God, & his anger against sinne, that could neuer haue been appeased but by this meanes.

Thirdly, when we see the bread thus broken, & the wine thus powred forth to be offered by the Minister of Christ vnto vs, and here him in Christs name command vs to take, eate, and drinke it; then must wee with ioy and thankfulnesse of heart meditate of g the wonderfull loue of GOD towards vs, not only in not sparing his owne Son, but giuing him for vs, but also h in offering him vnto vs in his word and Sacrament, and commanding vs to beleeue in him.

g Ioh. 3. 16 Rom. 8. 32

h Io. 3. 23

Fourthly, when we take the bread and the wine at the Ministers hand, & doe eat & drink the same; then h must we stir vp our soule by faith to lay hold vpon, and apply to our selues, all the merits of Christs passion: fully assuring our selues that by those vnspeakable torments of his own Son, the anger of God is fully appeased, & his iustice satisfied for all our sins: and so ioyfully feed thereupon that wee may feele our soules not only fully i satisfied thereby, & k strengthened and refreshed against all tentations; but also l quickned and enabled to walke in all holy obedience vnto God.

h Esa.64.7. Psal.42.11.

i Ioh.6.35. k Ma.11.28 Ioh.6.33. 48 51. l Ioh.15. 4.5.

Fiftly, when we behold all

all the reſt of Gods people in the ſame Congregation, communicating with vs in the ſame elements and ſacramentall actions, with out all difference or reſpect of perſons; then muſt wee call to mind and conſider, how great a corruption it hath been in vs [m] to deſpiſe the Church of God, or the leaſt member thereof, & to haue beene ſo vnkind vnto them, ſo prone to malice them, and hard to be reconciled vnto them [n] whō God our heauenly father, and Chriſt our bleſſed Sauiour haue ſo deerly loued & done ſo much for, yea, wee muſt ſtir vp our hearts to beare a louing and kind affection, as to all the people of God, ſo ſpecially to them

[m] 1. Cor. 11. 21. Mat. 18. 10

[n] Ro. 14. 15 1 Cor. 8. 11

them that we doe communicate withall.

Lastly, when after we haue receiued, wee giue some what according to our ability for the relief of the poore; and ioyne with the whole Congregation in prayer and singing of Psalmes; then must wee stir vp our selues to doe all this with feeling and ioy, and thankfulnes of hart, as vnto God that [o] loueth a cheerefull giuer, and [p] is a spirit, & will accept of no seruice but that which is done in spirit and truth: so offering vnto him the sacrifice not [q] of almes onely and [r] of the calues of our lips, [s] but of our own bodies and soules, in thankesgiuing for this inestimable benefit

o 2 Co. 9. 7.
p Iohn 4. 23. 24.
q He. 13. 16
r Hos. 14. 3
s Ro. 12. 1.

benefit of our redemption, & for his fatherly care (by ordaining this Sacrament) to apply it vnto vs, and to confirme our faith in the same.

Ioy and cheerfulnes required in communicating at the Lords Table.

Q *What is the cause why in all the parts (almost) of that inward disposition that is required of vs in this holy action, you make mention of ioy? Can we not rightly celebrate this heauenly banquet, without inward ioy and gladnesse of heart?*

A. No verily: for as in the [t] celebration of the Passeouer, and [u] of all those solemne feastes that were kept vnder the Law, the people of God, were commanded to reioyce, and to stir vp themselues thereunto by all good meanes, (be-

[t] 2 Chr. 30. 21. 26.
[u] Deut. 12. 12. & 16. 15. Neh. 8. 10. 1 Sam. 1. 7.
[x] Psa. 27. 6. & 126. 2. 3. & 92. 1. 4.

cause no man can indeede be rightly thankfull vnto God for that blessing wher in hee doth not reioyce) so in this Sacrament especially wherein * we are to celebrate with thankesgiuing the memory of a benefit that is incomparably greater, then euer the Church receiued vnder the Law, this ioy and gladnes of heart is necessarily required at our hand.

1 Cor. 11 24. 25.

What things to be performed by vs after we haue receiued.

Q. You haue shewed how we must prepare our selues before wee come to the Lordes Table: and also what disposition of body and minde is required of vs, at that time when this holy action is in hand: tell mee now what must wee doe after wee haue receiued, to confirme and increase the

the comfort and fruit of it in our ſelues.

A. Firſt, ſo ſoone as we are come home from the publike aſſemblie, wee ought in ſecret to conſider and bethinke our ſelues ſeriouſly what wee haue done, and how wee haue ſped; what ioy & comfort we haue felt in this Sacramẽt, what increaſe of faith & reſolution to lead a holy life wee haue receiued thereby: becauſe we may bee ſure that no man hath receiued this Sacrament worthily, nor fedde vpon Chriſt in it (y whoſe fleſh is meat indeed, and whoſe bloud is drinke indeed, & z whom none euer touched with a true faith, but they receiued vertue from him)

y Ioh. 6. 55

z Mar. 5. 28 30. & 6. 56

that hath receiued no refreshing nor strength by it.

Secondly, if we can finde no such comfort and fruit that we haue receiued by it, then must we examine diligently, whether wee may not iustly charge our selues to be the cause thereof, because wee came not vnto it with that preparation of heart, as hath been discribed. And if we finde the cause wholly in our selues, then [a] must we presently humble our soules before God, in feruent prayer & vnfained repentance for this our grieuous sinne; that so iudging our selues for it, wee may not be iudged of the Lord.

[a] Lam. 3 39 40
1 Cor. 11. 31

Thirdly if (vpon diligent examination of our harts) we

we can finde, that this our want of comfort & fruit, which we are vnfainedly grieued for, ariseth not thus from our owne sinne, but that we brought with vs vnto the Sacrament (in truth & sincerity, though in much weakneſſe) that preparation of heart that hath beene described; then haue we no iust cause to be dismaid in our selues, but (after that wee haue humbled our soules before God in prayer, for the sanctifying and remouing of this his correction, which for our triall, & other causes best knowne to himselfe, he seeth good to exercise vs by) we may comfort our selues in this, that such hardneſſe and senſe-

b 2. Chro. 30.18.19.

c Esa 63.

lesseneſſe of heart, which we thus feele and bewaile in our ſelues, may bee in them that are in the ſtate of grace, and (our conſcience bearing witneſſe with vs, that we came rightly prepared vnto the Sacrament) wee haue vndoubtedly receiued comfort & fruit by it,[d] which we ſhall alſo feele hereafter, though we doe not for the preſent.

[d] Pſ. 97. 11.

Fourthly, if (vpon this examination of our own hearts) wee can finde, that wee haue ſped well at this feaſt, and that the Lord hath ſo welcommed and entertained vs at it, that wee are come from it well refreſhed and ſtrengthened in our faith and loue, and in our reſolution to

lead

lead a holy life: then must wee presently in hearty prayer giue thankes vnto God for this his vnspeakeable gift, [e] and craue of him the continuance and perfecting of his owne worke which hee hath wrought in vs.

[e] 1. Chro. 29.18

Lastly, the benefit wee haue receiued by this Sacrament, and comfort in the sense of Gods loue and fauour to vs in Christ, as it must prouoke vs to come oft to this banquet, so must it make vs carefull [f] to performe our vowes we haue now made vnto God, in the presence of all his people, by labouring to expresse the [g] truth of our thankfulnes, both in taking heed that we returne not again (as

[f] Ps. 116. 14.18. Eccl. 5.3.4

[g] Ezr. 10. 11. Psa 50.23. Psal. 106. 2. 3.

(as the dog to his vomet) vnto any of our sins which wee have professed repentance of, as also in indeauouring to honour God by a holy obedience to his will, in our whole conuersation, all the dayes of our life.

Soli Deo gloria.